

A
VINDICATION
OF THE
Antiquities of Ireland,

A N D

A DEFENCE thereof against all the Calumnies
and Aspersions cast on it by Foreigners.

To which is added,

An Etymological Treatise, shewing the Derivations
of the Proper Names given to the Inhabitants of
this Kingdom, with those of the Cities, Towns,
and other Places contained therein, from the *Irish*,
Latin, *Greek*, *Hebrew*, and other Languages.

L I K E W I S E

An APPENDIX, giving a brief Account of the original
Descent of the principal *Milesian* Families in *Ireland*.

*Remember the Days of old, and consider the Years of many Gene-
rations. Deut. xxxii. 7.*

*I have considered the Days of old, and the Years that are past,
Psal. lxxvii. 5.*

Finis Troes —————

Hæc olim meminisse juvabit :

Vixero fortis ante Agamemnona multi.

K By JOHN K'EOGH, Chaplain to the Right Honourable
JAMES, Lord Baron of Kingston.

D U B L I N :

Printed by S. POWELL, for the AUTHOR, 1748.

VINDICATION

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T O

ROBERT CALLAGHAN, Esq;

One of the Governors of the County
of Tipperary, and Captain of an
Independent Company of Foot.

S I R,

I Hope you will not be displeased,
for dedicating to you the follow-
ing Treatise.

What chiefly occasions this Sug-
gestion is, that I am sensible it is not
so perfectly finished as it might be
by an abler Pen, who could have
the Opportunity of consulting as well
learned Men as Variety of Libraries,
to collect proper Materials for so
great a Work; the Excellency of
which principally consists in quoting

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the most authentic Authorities, which requires an accurate Judgment in choosing them ; for it would be a Discredit to a national History, to quote fabulous or partial Authors, which would rather ridicule and expose, than justify us.

But this I can assure you, (though my Abilities are not equal to the Undertaking), that I have as cordial an Inclination and Intention as any Man can have, to vindicate our native Country from all the Aspersions cast on it by Foreigners ; so let not this Performance lessen the Honour and Dignity of the Irish Nation, since much more can be said in its Defence, than what I have here inserted.

But all the Apology I can make for myself is, that my ardent Zeal for it hurried me to compile the following Book.

Though you are endowed with bright Parts, and a penetrating Judgment, to detect any Mistakes or
Faults

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Faults contained therein; notwithstanding I rely on your Good-nature and affable Disposition to overlook them. It is needless to enumerate your Virtues, your Charity, Justice, Humility, Hospitality, and your other good Qualities, which are so remarkable in you, and so perspicuous to all, who have had the Honour of your Company.

From what I have said, let not any Man charge me with Adulation or Flattery, for I speak really and sincerely from the most inward Re-cesses of my Mind, according to my Experience and Knowledge.

It is certain you are of a very happy Temper, for rarely or ever I have seen you out of Humour; upon which account you have the Esteem, Approbation, and Applause of all your Acquaintances.

In short, your Character shines, and emits its Rays among those who never had the Happiness to converse with you.

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You are particularly regarded for your great Loyalty and steady Adherence to the present Government, for you do not spare any Pains or Cost in order to support its Rights and Liberties, and the Protestant Interest, which you have always at heart, against Popery and arbitrary Power; witness your Zeal in raising a brave independent Company on your own Expence, for that purpose.

I beg pardon for running these Encomiums on you (though really due to you) lest they should offend your Modesty.

As for your Family, it is superfluous to describe it, being so well known to all who have had the least Acquaintance with our Irish Histories, that you derive your Pedigree from Momonian Kings (who kept their Court mostly at Cashel) whose Ancestors were descended from Gathelian Monarchs, who swayed the Scepter at the Hill of Tarah, which embolden'd

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embolden'd me to dedicate to you the following Work, vindicating the unshaken Bravery, undaunted Spirit, martial Discipline, Learning, Christian Piety and Devotion, of the ancient Irish, which I hope I have so far cleared up by undeniable Authorities, that I think I have in a great measure stopt the Mouths of our Adversaries.

As for that Part of the Etymological Treatise, concerning the Derivations of some of the Irish Names, I cannot be very sure of the original Institution of them, being so very obscure, and a Subject never handled by any one before, that I could hear of ; therefore I am the more excusable for the Mistakes contained therein ; but in Process of Time it might be improved, and brought to Perfection by others.

I am afraid by my Prolixity I have trespassed too much on your Patience ; but before I finish I must beg leave gratefully to acknowledge
all

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all the Favours and Benefits you were pleased to confer on me; for them, and the Respect and Regard you have for me, I can make no other Return at present, but by laying the ensuing Sheets at your Feet, craving your Patronage and Protection, which I hope will not be unacceptable to you. I am, with all Respect imaginable, worthy Sir,

Your most devoted,

and most obedient

humble Servant,

JOHN K'EUGH.



TO

Mrs. ALICIA CALLAGHAN,

LADY TO

ROBERT CALLAGHAN, Esq;

MADAM,

IT is usual with me, that when I dedicate a Book to any Gentleman, I also present his Lady with a particular Dedication, which I hope will be received by you with a favourable Aspect, tho' no Milesian, upon the Account you are united to one, whom you regard and love; moreover, you cannot but have a Value for the Kingdom wherein you drew your first Breath,
had

DEDICATION.

had your Education, and posselt a fine Fortune. As for the Book, I flatter myself with the Opinion, it will not be disagreeable to you, if you will give yourself the Trouble to read it out, for I believe it would give you Pleasure and Satisfaction to be informed therein, of the princely Descent and noble Exploits of your Husband's Ancestors ; for whatever Panegyricks are given them or him, are Honours justly due to you ; by enumerating them, I hope you will not think I lessen your own Family, who are Gentlemen of Worth, Honour, and Fortune. As for your personal Virtues, I am acquainted with them, which are very eminent in you, such as your signal Charity, strict Justice, Religion and Piety, by which you distinguish yourself, and for which you are regarded and esteemed by all your Acquaintance.

These Virtues will accompany you to Heaven, and recommend you to
the

DEDICATION.

the Throne of Grace, when all earthly Comforts and Enjoyments are laid aside. By these you here enjoy a peaceable and contented Mind, and eternal Glory hereafter. These Virtues plainly demonstrate your Wisdom and Understanding.

I shall not detain you, Madam, any longer at present, but to implore the almighty unerring Providence to grant you a prosperous Issue, who may inherit your Virtues, as well as Estate ; which is the hearty Prayer, and earnest Desire of

Your most Obedient,

Humble Servant,

JOHN K'EOGH.

DEDICATION

the Throne of Grace, where
certain Comforts and Joyments
are laid aside. By this you may
enjoy a peaceable and content
Mind, and eternal Life hereafter.
These Virtues plainly demonstrate
your Wisdom and Understanding.
I shall not detain you, Master,
any longer at present, but to intreat
the almighty unerring Providence to
grant you a prosperous Issue, who
may inherit your Virtues, as well as
Blessings; which is the hearty Prayer,
and earnest Desire of

Your most Obedient

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P R E F A C E.

WHAT chiefly induced me to write the ensuing Book, was, because I could not patiently with Silence endure to hear so brave a Nation as the Irish, so frequently and undeservedly vilified, ridiculed, and aspersed by a Set of People, whose Malice and Ignorance led them thereunto, (they being not able to shew any Reason for so doing) without vindicating them by undeniable Authorities, which are sufficient to confute and convince the most prejudiced Persons; for I most commonly appeal to the Testimonies of foreign Authors, such as English, Scotch, Dutch, French, &c. who are not in the least suspected to speak in favour of the Irish, but seldom quote our domestic Authors, only as they correspond with the foreign; which is the only Method I could take, to shew the English and other Nations their Errors and Mistakes in this Point, because they suspect that our Authors are fabulous, tho' without any Reason or Foundation for such Suspicion; for no Nation in the World preserved their Genealogies, Chronicles, and Records of Antiquity, with greater Care and Diligence, than the

ancient Irish did, which hereafter will be fully proved.

Yet I must confess, that there are some foreign Writers, such as Campion, Morrison, Cambrensis, Hanmar, Jeffery of Monmouth, &c. who either partially, ignorantly, or maliciously in their Histories attempted, after a ludicrous manner, to run down the Customs, Morality, Learning, and Courage of the Irish, and to relate what was mean, fabulous, and despicable of them, but concealed what was praise-worthy and honourable.

But it is an easy Matter, were it consistent with the Rules of true History, to rake among the Dregs of any Nation, and enlarge upon the Rudeness and Incivilities of the meaner Sort of People, but neglect giving any Account of the better, the Gentry, Nobility, &c.

Let us take a Survey of the obstinate and unruly Temper of the common People in Scotland, the ungovernable Disposition of the English Populace, the proud and insolent Peasants in France, and the lordly Mechanics in Flanders, the Vanity and Pride of a poor Spaniard, and the Boorishness of the Germans; go into Italy, and enquire into the most polite and learned Parts of Europe, and it would swell Volumes to describe the rude Manners and Customs of the meaner Sort. It is a cruel Thing that a whole Nation should be aspersed for the Guilt of a few, and those the very Dregs of the People. Dr. Keating in his Preface says, ' It grieved me
' to see a Nation hunted down by Ignorance and
' Malice, and recorded as the Scum and Refuse
' of Mankind, when upon a strict Enquiry the
' ancient Irish for their Valour, unshaken Bravery,
' Religion and Learning, made as good a
' Figure,

‘ Figure, and signalized themselves in as commendable a manner as any People in Europe.’ And says, ‘ If any one would suppose, that I bestow too large Encomiums upon that brave and illustrious Tribe, or speak with Partiality of their Exploits, let it be considered that I have no Temptation to be unjust, being myself originally of an English Extraction.’

The said Writers rashly invalidate and ridicule the authentic Records and Histories of Ireland, because a few Relations were interspersed or inserted in them, which seemed to be fabulous; but they ought not to be discredited upon this Account, since most of the old Chronicles that were written in the Time of Paganism labour under the same Misfortune. Look over the ancient Histories of England, Scotland, France, Germany, and other Nations; and I suppose you will scarcely find any that are not disguised with Fables, and some incredible Relations; and even since Christianity appeared in the World, and the Clouds of Superstition and Ignorance were in some measure dispelled.

Many strange and romantic Accounts have been delivered with an Air of Truth, and have obtained Credit among weak Judgments, notwithstanding the monstrous Inconsistencies they abound with.

But it is unjust from hence to conclude, that the old Records and Chronicles of all Nations are Fables and Rhapsodies, as if Antiquity were a sure and certain Mark of Falshood, and that the ancient Writers were a Gang of Cheats and Impostors, who conspired together to transmit Lies, and to impose on Posterity. There are other Objections, which the said Authors and others make against our Irish Histories; because

they give an Account, that the Gadelians or Irish took a Voyage from Scythia (from whence they originally came) to Spain, and from thence to Ireland, which they say was impossible for them, who knew nothing of Navigation, nor understood neither the Sea Card or Compass, and that there were no Ships or Shipwrights in the World, when the said Milesians invaded Ireland; but it will be no great matter to answer them; for soon after the Flood the Posterity of Noah began to build Ships in Imitation of the Ark, and by continued Practice became great Proficients in that Art; insomuch that they had invented several Sorts of Transports to convey Colonies into remote Islands, which were peopled long before the Sea Card or Compass were found out.

Without these Vehicles, how was it possible the Posterity of Noah could pass over Rivers, Seas, &c. It is evident beyond Dispute, that the Islands in the Mediterranean, Adriatic, Pontic, and Western Seas, were long inhabited before the modern Methods of Navigation were found out. The Stars directed the Mariners, which they worshipped as Gods.

The Siege of Troy, as Scaliger computes, was 1240 Years before the Birth of Christ. The Greeks then fitted out a numerous Fleet.

The Argonauts took a Voyage to Colchis A. M. 2688.

King Solomon made a Navy of Ships at Ezion-geber on the Shore of the Red Sea, with which he brought Gold from Ophir, 1 Kings ix. 26, 27, 28. Mark Anthony had a fine Fleet when he engaged Augustus Cæsar.

The Ship which St. Paul sailed in was of a large Size, containing two hundred and seventy-six

fix Persons. She had Sails and Anchors, the Mariners steering by the Stars, 27 and 28 Chap. of the Acts of the Apostles.

But I am surprized at the Partiality of those petty Historians, who exclude the Gathelians, or Milesians, (a People ever esteemed the most ingenious and enterprizing of any in the World) from the Use of Shipping and Navigation; prostituting their Pens on all Occasions, to obscure the Glory, and deface the venerable Antiquity of the Irish Nation, which in the ensuing Work I think I have sufficiently proved from the various ancient Names given to it, and from the Colonies which so early inhabited it, by the undoubted Testimonies of credible Authors.

Notwithstanding, though in the said Work I have produced several very good Authorities to demonstrate, that the Inhabitants of the Country now called Scotland, came originally from Ireland; yet to the same Purpose I shall beg leave to quote here some other Authorities, (which I omitted inserting in the Body of the Book) in order fully to convince those obstinate and wilful People, who will not give Credit thereunto.

Johannes Major affirms thus: ‘Dico ergo a quibuscunque Hiberni originem duxerunt, ab iisdem Scoti exordium capiunt.’ ‘My Opinion, says he, is, that from whomsoever the Irish are derived, the Scots owe their Original to the same Founder.’

Humfredus, a Welsh Author, thus declares his Opinion: ‘Scoti Hibernorum prolem, & ipsi, & omnes optimè norunt eodem nomine a nostratibus scilicet Guidhil appellantur.’ ‘The Scots themselves, and others well know, that the Scots are the Offspring of the Irish, and
B 3 that

‘ that our Countrymen the Welsh call them by
 ‘ the same Name Guidhil,’ that is, Gadelians.

Giraldus Cambrensis, in the sixteenth Chapter
 of the third Distinction of his Book on the
 History of Ireland, says, That when Niall of
 the nine Hostages was Monarch of Ireland, that
 the six Sons of Mortugh King of Ulster made a
 Voyage to Scotland, where they grew powerful,
 and by their Courage made themselves Masters
 of the Country, and gave it the Name of Sco-
 tia, or Scotland. His Words are: ‘ Gens ab
 ‘ his propagia, specificato vocabulo Scotia voca-
 ‘ tur in hodiernum.’ ‘ The Scottish Nation,
 ‘ which descended from them, is particularly so
 ‘ called to this Day,’

Jonas the Abbot, speaking of St. Collum-cill
 in his second Chapter, has this Expression: ‘ Co-
 ‘ lumbanus, qui Columba vocatur, in Hibernia
 ‘ ortus est, eam Scotorum gens incolit.’ ‘ Co-
 ‘ lumbanus, who is called Columba, was born
 ‘ in Ireland, which the Scots inhabit.’

Venerable Bede, in his first Chapter of the
 History of England, declares: ‘ Hibernia pro-
 ‘ pria Scotorum patria.’ ‘ Ireland is the Coun-
 ‘ try of the Scots.’

And the same Author says: ‘ Sanctus Kilia-
 ‘ nus, & duo socii ejus, ab Hibernia Scotorum
 ‘ insula venerunt.’ ‘ Saint Kilianus, and his two
 ‘ Companions, came from Ireland, an Island of
 ‘ the Scots.’ Bede flourished 700 Years after
 the Birth of Christ.

Serapius informs us, that the blessed St. Kilian
 descended from the Scots. And near the same
 Place he says: ‘ Scotia, quæ & Hibernia dici-
 ‘ tur.’ ‘ Scotland, which is called Ireland.’

Capgravius expresses himself thus: ‘ Hiber-
 ‘ nia enim antiquitus Scotia dicta est, de qua
 ‘ gens

‘gens Scotorum.’ The Kingdom of Ireland was anciently called Scotland, from whence came the People of the Scots.

Buchanan and Marianus, Scottish Writers, affirm, that all the Inhabitants of Ireland were originally called Scots. And our Annals give an Account, that the Scots of Ireland removed several times into Scotland.

Cæsarius, who lived about the Beginning of the sixth Century, says, that Ireland was properly known by the Name of Scotia; out of which Island a Colony of the Scots removed, and settled themselves in that Part of Britain which was possessed by the Picts.

Cambden says, that the Britains became tributary to the Scots and Picts, A. D. 476. I could quote a great many more Authorities to confirm the Truth of this Assertion; but I think these may satisfy any reasonable Man, who is inclined to hearken to the Truth.

I have shewed you also in as ample a Manner as could be comprehended in so small a Treatise, the Antiquity, Rise and Progress of the Christian Religion in this Kingdom, which flourished in it in a shorter Time than in any Nation in Europe; for from hence very early were sent Missionaries to most Parts of it, in order to propagate the Gospel of Jesus Christ, as the Churches and religious Houses which they founded and erected throughout the same testify; to confirm the Truth of which I have produced very good Authorities. I shall only mention two here demonstrating their Piety.

Nennius, a Welsh Author, bestows great Encomiums on St. Patrick. He says: ‘Ecclesias 355 fundavit, Episcopos ordinavit eodem numero, Presbyteros autem usque ad tria millia.’

how often

‘ St. Patrick founded 355 Churches, consecrated
 ‘ the same Number of Bishops, and ordained
 ‘ about 3000 Presbyters.’

Giraldus Cambrensis gives an Account of the
 Piety and Devotion of the Irish Clergy. ‘ For,
 says he, ‘ they govern themselves with a religious
 ‘ Austerity, in watching, and praying, and mor-
 ‘ tifying themselves by Fasting.’ And the same
 Author in the twenty-seventh Chapter says, that
 ‘ the Irish Clergy are sufficiently commendable
 ‘ for their Religion; and among other Virtues,
 ‘ that are perspicuous in them, their Chastity is
 ‘ most eminently distinguished.’

As for Learning, the Irish were famous and
 remarkable in most Parts of the Christian World;
 for most Countries therein sent Students to this
 Kingdom to be instructed in all Points of Lite-
 rature, as I shall make appear in this Book.

Though I think the following Authority may
 be sufficient to demonstrate their Learning. For
 Cambden in his Hibernia says, that the Saxons
 were obliged to the Irish for their Learning and
 Education; to prove which, I will quote his own
 Words: ‘ Anglo-Saxones etiam nostri illi ætate,
 ‘ in Hiberniam tanquam ad bonarum artium lite-
 ‘ raturam undique confluxerunt; unde de viris
 ‘ sanctis sæpissime in nostris scriptoribus legitur,
 ‘ Amendatus est ad disciplinam in Hiberniam.
 ‘ Indique nostrates Saxones rationem formandi
 ‘ literas accepisse videntur, cum eodem planè
 ‘ caractere uti fuerunt, qui hodie in Hibernia
 ‘ est in usu.’ ‘ The Saxons also of our Country
 ‘ flocked at that Time to Ireland, as the Mart of
 ‘ good Literature; whence our Authors frequent-
 ‘ ly mention it as a common Saying of any learn-
 ‘ ed Man, He is gone to Ireland for Education;
 ‘ From which Place the Saxons seem to have
 ‘ borrowed

‘ borrowed their way of writing, because they
‘ use the very same Characters which are now in
‘ use by the Irish.’

Now it appears, that the native Irish were not that rude, savage, and ignorant People, which the English and others were pleased to call them. In this Book I have also shewed you the martial Spirit, Courage, and Bravery of the Irish Nation; and that it is not to be stigmatized with Cowardice by the English, or any other Nation.

Notwithstanding, I must beg leave to insert some Passages here relating to the undaunted Courage and irresistible Valour of the Irish, which I omitted to mention in the ensuing Book. The Romans, who were the Conquerors of the World, with their tributary Britains, were obliged to build or erect a Wall between England and Scotland, and fourteen strong Garrisons, also to keep up a standing Army of 52000 Foot and 300 Horse, besides a Body of auxiliary Troops, consisting of 23000 Foot and 1300 Horse to preserve their Boundaries, and to secure their Conquests from the terrible Incursions and Hostilities of the valiant Scotch or Irish; yet their undaunted Courage and Bravery were such, that they broke through their Lines and Fortifications, and often defeated the whole Power of the Roman Army, and carried off immense Booty from the Inhabitants.

They also compelled the Britains three several Times to give up as a Sacrifice the chief Commander of the Romans, in order to stop the Fury of their Arms and obtain their Friendship. The irresistible Valour of the Irish harassed the Britains and Romans, from the Time of Julius Cæsar to the Reign of Valentinian the Third Emperor

peror of that Name, which was about the Space of five hundred Years. All which Samuel Daniel, an English Historian in his Chronicle, and Cormac Cuillenain King of Munster, and Archbishop of Cashel in his Psalter, expressly testify.

The invincible Courage of the Irish was such, that they never paid Tribute, or any servile Acknowledgment to any foreign Power, until they submitted to Henry the Second; which Nubigenfis in the twenty-sixth Chapter of his second Book affirms. For says he, ‘*Hibernia nunquam subjacuit externæ ditioni.*’ ‘Ireland never lay under a foreign Power.’ Cambrensis himself speaks to the same Purpose: ‘*Hibernia ab initio ab omni aliarum gentium incurfu libera permanfit.*’ ‘Ireland from the Beginning remained free from the Incurfions of all foreign Enemies or Nations.’

There cannot be any sufficient Authority produced, that even the Romans could lay any Claim to this Island; for she was a Scourge to them, and other Oppressors, wherever she displayed her Banners; insomuch that the miserable People of the neighbouring Countries found Refuge here from their Oppressions, as the learned Camden declares in his *Britannia*: ‘*Cum suum Romani imperium undique propagassent, multi proculdubio ex Hispania, Gallia, & Britannia hic se receperunt, ut iniquissimo Romanorum jugo colla subducerunt.*’ ‘When the Romans had extended their Empire on all Sides, many no doubt out of Spain, France, and Britain, removed into Ireland, in order to avoid the most unjust Yoke of the Romans.’ From whence we may collect, that she was never under their Power; which is fully confirmed by

by the said judicious Writer, who says, ‘ Ego
 ‘ *animum vix inducere possum, ut hanc regio-*
 ‘ *nem in Romanam potestatem, ullo tempore*
 ‘ *concessisse credam.*’ ‘ It will be the utmost
 ‘ Difficulty to make me believe, that the Coun-
 ‘ try of Ireland was at any time under the Do-
 ‘ minion of the Romans.’ Therefore since they
 could not make her tributary, much less could
 the ancient Britains.

Their Courage and Exploits further appears,
 for not being content to subdue their Neigh-
 bours; they extended their Conquests into other
 Countries. Forugane Mor, an Niall of the nine
 Hostages, Monarchs of Ireland, invaded France
 several times with numerous Armies. As also
 did Dathi, another Monarch, who thought in-
 tirely to subdue that Kingdom; but he was de-
 stroyed by Providence before he accomplished
 his Design, being slain by a Thunderbolt at the
 Foot of the Alps.

Before I finish the Preface, I hope it will not
 be disagreeable to the Reader to mention a gene-
 ral Character of the Irish, given after the strictest
 Enquiry by an English Priest whose Name was
 Good; he taught a School in Limerick, A. D.
 1566. For he says: ‘ *Gens hæc corpore valida,*
 ‘ *animo fortis & elata, ingenio acris, & bellicosa,*
 ‘ *vitæ prodiga, laboris & frigoris & inediæ*
 ‘ *patiens, veneri indulgens, hospitibus perbenig-*
 ‘ *na, amore constans, inimico implacabilis, cre-*
 ‘ *dulitate levis, contumeliæ & injuriæ impatiens.*’
 ‘ They are a People robust, and of great Agili-
 ‘ ty of Body, of a stout and magnanimous Dis-
 ‘ position, of a sharp and warlike Genius, pro-
 ‘ digal of Life, patient of Labour, of Cold and
 ‘ Hunger, of an amorous Inclination, exceeding
 ‘ kind and hospitable to Strangers, constant in
 ‘ their

‘ their Love, implacable to their Enemies, easy to believe, impatient of Reproach and Injury.’

And Stainhurst gives them the following Character : ‘ In laboribus ex omnium hominum genere patientissimi, in rerum angustiis raro fracti.’ ‘ In Labours the most patient of Mankind, and seldom despairing under the greatest Difficulties.’

In the succeeding Work I think I have also fully answered the principal Reflections and Calumnies cast on the Irish undeservedly.

As for the Etymological Treatise concerning the proper Names given to the Inhabitants, Cities, Towns, &c. of this Kingdom, I must acknowledge it is not so exact as I could desire, being a Subject not handled by any one before, that I could hear of. Therefore I hope you will overlook any Mistake or Failing which you may find in it, especially in the Derivations of the ancient Irish Names, the Original of them being so hard to trace out ; nevertheless I have given them to you, according to the best Judgment and Observation I could make, and as near to the Sound and Sense of the Irish Words as I possibly could. You must observe, that I derive the Christian proper Names, which are not Irish, from the Hebrew, Greek, Latin, and other Languages.

N. B. Heb. stands for Hebrew, Gr. for Greek, Lat. for Latin, Br. or Brit. for Britain or Welsh, Sax. for Saxon, Fr. for French, Slav. for Slavonian, Ger. for German, Ital. for Italian, Hib. for Irish, Dan. for Danish, Dut. for Dutch, Pers. for Persian, Sp. for Spanish, Syr. for Syriac.

It is remarkable, that most of the proper Names of Men given to the ancient Irish, are commonly derived from their great Achievements,

P R E F A C E.

13

ments, warlike Exploits, noble Actions, or from their Loyalty, or Skill and Judgment in some Profession, or Point of Learning.

Whereas the English, and some other Nations, commonly derive several of their Names from Trades; as Glover, Tyler, Smith, Sadler, &c.

Or from their Fathers Christian Names, being not permitted to assume their Surnames; as Dickson, Thomson, Jackson, &c.

Or from the Points of the Heavens; as East, West, &c.

Or from Metals; as Gold, Silver, &c.

Or from Beasts; as Wolf, Fox, Bull, &c.

Or from Birds; as Hawk, Kite, Duck, &c.

Or from Fishes; as Salmon, Pike, Roche, Cod, &c.

Or from Trees; as Ivy, Ash, &c.

Or from Fruits; as Apple, Plum, &c.

Or from Herbs and Flowers; as Fennel, Rose, &c.

Or from the Parts of human Bodies; as Head, Leg, Foot, &c.

Or from Waters; as Flood, Lake, &c.

Or from the Seasons of the Year; as Spring, Winter, &c.

Or from the Weather; as Snow, Frost, Cloud, &c.

Or from Nations; as England, Ireland, France, &c.

Some are called Hill, Mountain, Stone, &c.

The original Institution, or Reason of giving these Names, I am at a Loss to find out, unless it be thus: If a Man was remarkable for his Skill in any Trade, by way of Excellency he was called Smith, Turner, Glover, &c.

If a Man was bold or courageous, he was called a Lion; if cunning, a Fox; if innocent, a Lamb;

a Lamb; if dirty, Hog; if voracious, Wolf; if fat, Brock; if unwieldy and unruly, Bear; if rapacious, Hawk, Kite, &c. if gentle or harmless, Pigeon; if a sweet Singer, Nightingale; if blind, Owl; if proud, Peacock; if sweet, Rose, or Fennel; if hot or passionate, Pepper; if red, Cherry; if dull, Cod; if voracious, Pike; if lofty, Mountain, or Tower; if strong, Castle; if blooming, Spring; if cold or chilly, Winter, or Frost; if white, Lilly; if stately or pleasant, Grove; if dark, Cloud; if stinging, Nettle, &c.

But I hope, candid Reader, you will not be disobliged, or displeased, at these Conjectures or Constructions of mine, being the best I could think of; if you be, you are at your Liberty to find out better, which may satisfy yourself and the Publick.

Thus you see, that they assumed the Names of Trades, Animals, Vegetables, and inanimate Creatures:

But the ancient Irish never gave Names to Men, Cities, Towns, or other Places, without sufficient Reason for giving them. This Custom they derived from the Jews their Neighbours, with whom they were thoroughly acquainted; which very much demonstrates their Antiquity. As for Instance, Abraham signifies high Father, or a Father of a Multitude; Isaac, Laughter; Joshua, a Saviour; Jacob, a Supplanter, or Deceiver; Moses, drawn forth; Bethlehem, the House of God; Salem, Peace; Paniel, the Face of God; Mizpah, a Beacon, or Watch-tower; Succoth, Booths, &c.

From hence any one who is acquainted with the Scriptures may collect the Reason why the above Names were so given. You must take notice,

notice, when I quote any Latin Authorities, that the Explanation or Construction of them immediately follows.

Before I conclude, I cannot omit mentioning an Observation I made concerning some English Families, who to ingratiate themselves with the ancient Irish, assumed the Mac, and the O; as O Lacy, Mac Cogan, &c. And on the other hand, several Irish Families, in order to make themselves more agreeable to the English, englisht their Names; such as O Brehony, O Tierny, Mac Tanny, Mac an Isky, O Dushan, Mac Crieve, O Lihane, Mac an Rie, Mac Kully, O Knavine, O Duin, &c. who called themselves Judge, Lord, Lane, Waters, Bush, Twig, Lions, King, Cox, Boine, and Brown. I could enumerate a great many more, but these are sufficient to prove what I assert; these pass now for English Families, when in reality they were originally noble Milesians. Surely I do them great Honour in fetching them back to their primitive Stock, for which they ought not to be in the least displeased.

notice, when I wrote my Latin Authorities, that
the Explanation or Construction of them is
directly follows.
Before I conclude, I cannot omit mentioning
an Observation I made concerning the English
Families, who are ingrafted themselves with the
ancient Irish, allured the Mass, and the O, as
O Eacy, Blac Cogan, &c. And on the other
hand, several Irish Families, in order to make
themselves more agreeable to the English, re-
fied their Names, such as O Brien, O Riordan,
Mac Tanny, Macanilly, O Brien, Mac Carty,
O Lifford, Macanilly, Mac Killy, O Killy,
O Brien, &c. who called themselves Judges, Lords,
I and, Warrs, Bails, Twigs, Lions, Kings, &c.
Boies, and so on. I could enumerate a great
many more, but these are sufficient to prove what
I assert; to be put now for English Families,
when in reality they were originally noble Irish
Guns. Surely I do them great honour in bring-
ing them back to their primitive Stock, for which
they ought not to be in the least displeased.



A
VINDICATION
 OF THE
Antiquities of IRELAND,
 AND

A DEFENCE thereof, against all the
 Calumnies and Aspersions cast on it by
 Foreigners.

I SHALL first prove the Antiquity of this
 Kingdom, from the various Names given
 to it by very ancient Authors.

It was called Hibernia by Cæsar, (who flourished Anno Mundi 3900) Pliny, Solinus, Polybius, Dionysius, Ptolomæus, Festus Aviennus, Apuleius, Tacitus, and Orosius.

C

Various

Various are the Conjectures concerning the Etymology of this Name. Bochartus in his sacred Geography, Lib. 1. Chap. 39. says it is derived from the Phœnician Word *Hibernæ*, signifying the remotest Habitation; because the Phœnicians, who were celebrated in ancient Times for Navigation, were acquainted with the Situation of Ireland, and knew not any Land Westward of it.

Some say this Name proceeded from Eberus, one of the Sons of Milesius. Isidorus, Lelandus, and others, say, it took its Origin from Iberia, i. e. Spain, where the Milesians continued for some considerable Time; Sir James Ware chiefly approves of this Derivation. Cambden conjectures it is called Eri, Ere, Erionn, from the Irish Word *Hiar*, i. e. the West. But O Flaherty is not of his Opinion, as you may see in his *Ogygia*, Part 1. Pag. 20. Diodorus Siculus, Lib. 5. P. 309. calls it *Iris*; he lived A. M. 3887. Johannes Scotus, who wrote in the ninth Century, called it *Erigena*. By Juvenal it is called *Juvena*: ‘*Arma quid ultra littora Juvernæ promovimus.*’ Plutarch in his Book *De facie in orbe Lunæ*, places his *Ogygia* on the West of Britain, which certainly must be Ireland, being the most Western Part of all Europe; which the learned Cambden asserts, for, says he, ‘*Non immerito hæc insula Ogygia, i. e. per antiqua Plutarcho dicta fuit.*’

Phodogonus says, L. 15. Ch. 33. that *Ogygia*, which signifies very ancient, took its Original from *Ogyges*, an ancient Theban King, who flourished A. M. 2155. For which reason Egypt was called *Ogygia*. Slatyrius, an English Poet, who flourished under James the First, King of England, calls Ireland *Ogygia*, deducing his Original

ginal from thence, as appears by the following Verses.

At quoniam Arctoo Scotico; Rex noster ab orbe
Non minus occiduis, perhibent, Scotus ortus Hi-
bernis

Qui Britonum parent sceptris, mihi pauca recen-
sens

Musa age, & Ogygios Iernes referato colonos.
Insula vergineo circum undique cincta profundo
Quæ fuerat Graiis olim glacialis Ierne.

It was called by the Grecians *Insula sacra*, or the sacred Island; for they say *Ierne* proceeds from the Greek Word *Hieron*, i. e. sacred; which appears by *Orpheus Crotoniata* in his Book of the Argonauts; also by *Aristotle*, in his Book of the World to *Alexander the Great*. The former Author flourished A. M. 3390; the latter 3620.

Festus Aviennus, in his Book *De oris maritimis*, gives the same Interpretation; he writ A. D. 280. He collected the said Book from the most ancient Geographers, such as *Hecateus Milesius*, *Hellanicus Lesbicus*, *Philæa Atheniensis*, *Damatius*, *Euctemone*, *Caryandæus*, &c. The following Verses declare the same.

Ast hinc duobus in sacram, sic insulam
Dixere Prisci, solibus cursus rati:
Hæc inter undas multum cespitem jaciit
Eamque latè gens Hibernorum colit
Propinqua rursus insula Albionum patet.

It was formerly called *Inis-elga*, which signifies a noble Island; also *Inis-fail*, i. e. a fatal Island. It was so named from a Stone, whereon

the Gathelian Monarchs were crowned in the Time of Paganism; for at the Coronation, if it did not make a Noise, or a murmuring Sound, it was fatal to him that was seated thereon, for his Reign was but of a short Continuance. This Stone was removed to Scoon in Scotland, in the Reign of Kinethus who conquered the Picts; from thence it was sent to London in the Reign of Edward the First, King of England; upon which were crowned King James the First, King Charles the First, and King Charles the Second. See Roderick O Flaherty's *Ogygia*, Part 1. Page 45, 46. I have seen the said Stone under a large Oak Chair in Westminster Abbey, and as well as I can remember, there is this Distich of Verses inscribed on it.

*Ni fallat fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem.*

This Island was also anciently called *Scotia*, as appears by the following Testimonies.

St. Hieronimus quotes the Words of Porphyrius Philosophus in his Epistle to Cresiphon against Pelagius, where he calls Ireland the Scottish Nation.

So Claudian mentions the same, (who lived when Honorius and Arcadius were Roman Emperors) in his Panegyric on the fourth Consulship of Honorius.

*Incaluit Pictorum sanguine Thule,
Scotorum cumilos, flevit glacialis Ierne.*

And a little after him Paulus Orosius, Lib. 1. Cap. 2. speaking of Ireland, says, 'A Scotorum gentibus colitur.'

Ammianus

Ammianus Marcellinus, Gildas, Cogitofus, Venerable Bede, and other ancient Authors, confirm the same.

Isidore, who flourished A. D. 630, Lib. 14. Originum Cap. 6. expressly declares that Scotland is the same as Ireland. 'Scotia, inquit, eadem & Hibernia, proxima Britanniae insula, Scotia autem quod a Scotorum gentibus colitur.'

Primate Usher in his Book De Eccl. Brit. Primord. pag. 728, and Ward in Vita S. Rummoldi pag. 322. say, that no other Land, by any Writer whatsoever, was called by the Name of Scotia until the eleventh Century but Ireland, which was invironed by the Sea, and contiguous to England. In the mean time Scotia and Hibernia; Scotus and Hibernus, Scotticus and Hibernicus, were synonymous Terms.

St. Kieran, who in the eleventh Century had his Seat at Cluan-mac-nois, being pillaged and destroyed, in the following Verses complaining of the Injuries done him, calls the Inhabitants of this Nation Scotch,

*Hæc urbs horrendis hodie vastata inimicis
Quæ prolis ante fuit Scotorum nobile culmen,*

Giraldus Cambrensis in the twelfth Century declared, that now Albion was improperly called Scotland.

Alfred, who reigned in England the latter End of the ninth Century, in his Translation of Orosius, and Bede, calls Ireland Scotland and Scotta-coland.

The famous Udbo Emmius says, that the Scotch, or Irish, were not intire Masters of what we call now Scotland until the eighth Century.

Ptolomæus, Dio Herodianus, the ancient Writer Gildas, and Venerable Bede, Hist. Eccl. L. 1. Cap. 13 & 14. declare, that the Scotch had not any fix'd Habitations in Britain or Albion, A. D. 446; but say they returned to Ireland after their Engagements with the Romans and Britains. Venerable Bede L. 1. Cap. 1. distinguishes the Picts from the Scotch, and says, that after the Britains and Picts were expelled out of the Northern Parts of Britain, which we now call Scotland, that then the Scotch fix'd their Habitations there.

I will quote his own Words: 'Britannia post Britones, & Pictos, tertiam Scotorum nationem in Pictorum parte recepit.' And he assigns the Place where they fix'd themselves: 'Est autem sinus maris permaximus, qui antiquitus gentem Britonum a Pictis secernebat, ad cujus videlicet sinus partem septentrionalem Scoti quos diximus advenientes sibi locum patriæ fecerunt.'

In the following Verses, Buchanan, running Encomiums on Mary Queen of Scots, alludes to her royal Scottish or Irish Ancestors.

Nympha Calidonix, quæ nunc feliciter oræ
 Miffa per innumeros sceptrâ tueris avos,
 Hæc una centum de stirpe nepotes
 Sceptriferos numerare potest, hæc regia sola est
 Quæ bis dena suis includit secula fastis.

From whence we may therefore naturally conclude, that they who now call themselves Scotch, were originally from Ireland, this Kingdom being formerly called Scotia major, and what we call Scotland now, Scotia minor. Venerable Bede, Giraldus Cambrensis, Johannes Major Scotus, and

and others, are of the same Opinion; nay this plainly appears from the Irish Language, which they still retain among them.

The Picts at the Beginning of the sixth Century began to be troublesome to the Irish, or, as I might say, the Scotch, and boldly to invade their Territories; upon which Loarnus and Fergutius, two Gathelian Princes, led over an army into Pictland or Albion, where they conquered their Enemies, and brought them into Subjection, by which means they took possession of the Western Parts of Scotland, and were successively crowned Kings there. They were not entirely subdued until about the Middle of the ninth Century by Kinethus, the first Irish Monarch of what we now call Scotland.

Buchanan, Boethius, Lestæus, and Carodocus Lancarnanensis, testify this. Fordonus confirms it by the following Verses.

Primus in Albanis fertur regnasse Kenethus

Filius Alpini, prælia multa gerens.

Expulsis Pictis, regnavit is octo his annis.

Nennius Britannus, who flourished A. D. 850, calls the Irish Scotch; for says he, ‘*Novissimè venerunt Scoti a partibus Hispaniæ ad Hiberniam, &c.*’

And again says he, ‘*Mihi peritissimi Scotorum narraverunt, quod Scythæ, i. e. Scoti in quarta ætate mundi obtinuerunt Hiberniam.*’ In the Beginning of his Book he computes this fourth Age to be, from the Time of King David to Daniel the Prophet. Scotia is by some derived from Scythia, which is also called Scita, Scotia, and accordingly any Person coming from thence is called Sciticus, Scoticus, and Scotus, as Ra-

dulphus de Diceto, Thomas Walsinghamius in Hypodigmate Neustriae, and Reinerius Reinecius testify.

Others say this Name proceeds from Scotia, Daughter to Pharaoh King of Egypt, who was married to a Gathelian Prince.

Hesiod and Homer call Ireland, and the Islands about it, the fortunate or happy Islands.

The Argonauts in their Voyage, which was A. M. 2688, mention Ierne, or Ireland, as then inhabited; to which Hadrianus Junius alludes, introducing Hibernia thus speaking :

*Illa ego sum Graiis olim glacialis Ierne
Dicta, & Jasoniae puppis bene cognita nautis.*

SECONDLY, I shew the Antiquity of Ireland, from its ancient Colonies or Inhabitants.

Partholanus and his three Sons, Rudricius, Slangius, and Lagneus, with a thousand Men, landed here A. M. 1969, about 311 Years after the Flood. He was cotemporary with Abraham the Patriarch, as Giraldus Cambrensis, Nennius, Georgius Coemanius, &c. testify.

A. M. 2029, Nemethus, with his Sons Stornus, Fergusius, Andinnus, and his Wife Macha, arrived with a Colony in a Fleet of 34 Ships. He was cotemporary with Isaac the Patriarch. The Truth of this the said Authors confirm, as do most of our Irish Historians.

A. M. 2657, the Ferbulgian Colony landed here under the Command of the five Sons of Dela, Slangius, Rudricius, Sengannus, Ganannus, and Gannus, about the Time that the Argonauts set sail for Colchis. There were nine Kings of this Race; the first of which was Slangius

gius the first Monarch of Ireland, 2. Rudricius, 3. Gannus, 4. Ganannus, 5. Sengannus, 6. Fiachus, 7. Rinaldus, 8. Fobgenius, 9. Achaius or Eochodh.

A. M. 2737, the Tuath-Dedanann Colony landed in Ireland, under the Command of Nuadus Argentimanus. About this Time Troy was besieged by the Grecians. Of this Race there were seven Monarchs; 1. Breasus, 2. Nuadus, 3. Lugadius Longimanus, 4. Dagdaus, 5. Dalboetius, 6. Fiachus, 7. Mac-Cuill, Mac-Keuct, and Mac-Grene, three Brothers, Sons of Cearmada, reigned alternately.

The Milesians set sail from Spain in a hundred and twenty Ships, under the Conduct of the three Sons of Milesius, Herimon, Hierus, and Hiberus, with forty General Officers, and landed in Ireland A. M. 2934. This is certified by very good Authorities. For Nennius, Henricus Huntindoniensis, Propertius, &c. declare, that the Scythians, or Scotch, from whence the Milesians proceeded, arrived here in the fourth Age of the World, which, as I said before, is computed to be from the Beginning of King David's Reign to the Prophet Daniel, or the Persian Empire.

Sir James Ware, in his Book of the Antiquities of Ireland, Ch. 2. Page 10. says, that the Irish received a great many ancient Customs, Rites, and Ceremonies from the Scythians, as appeared by their Weddings, Entertainments, Oaths, Dancing, Funerals, &c. which will appear if you consult Herodorus, Solinus, Lucianus, &c. since by the Consent of a great many foreign Authors, and by the unanimous Consent of our own, it is allowed that the Milesians came primitively from Scythia. Therefore O Flaherty in his

his Ogygia, Part 1. Page 10. particularly mentions the Scythian Monarch from whom they derive their Pedigree, which is Fenitius or Phinipharsad, who was the Son of Bathius, the Son of Magog, the Son of Japhet, the Son of Noah.

I cannot pass by with Silence the noble Adventures of the brave Milesius, otherwise called Galathus, in Irish Golamh, who descended from ancient Kings, and from whom such a vast Number of Monarchs deduced their Original. He went from Spain to Scythia, and served there as General of the Army under his Kinsman Reflor the Monarch of that Country; he married his Daughter, but perceiving him growing jealous of his Greatness, and intending to destroy him, he left Scythia and sailed to Egypt with a Fleet of sixty Ships, where he was employed by Pharaoh as General against the King of Ethiopia, whom he conquered; upon which Pharaoh had so great a Regard for him, that he gave him his Daughter in Marriage, (his former Wife being dead); he at last returned to Spain, where he fought forty-five Battles with Success, against foreign Enemies who invaded that Kingdom. His Cousins, the Children of Breoghuin the Son of Bratha, (who founded Braganza in Portugal) behaved themselves valiantly in the said Battles. In a short Time by his Wisdom and Valour he expelled all foreign Enemies out of Spain. He had thirty Sons, legitimate and illegitimate. In his Time there happened a great Famine in that Kingdom for want of Rain; this with some other Reasons, occasioned him to think of invading Ireland, which after his Death eight of his Sons executed.

There proceeded from this great Man, in one uninterrupted Line, an hundred and sixty-nine Monarchs of Ireland, who swayed the Scepter at the Hill of Tarah. Of this Number there were an hundred and eighteen Heathen, and fifty-one Christian Monarchs.

But now let us account for the Space of Time. It was from Partholanus to Herimon, the first Milesian Monarch, 965 Years; from Herimon to the Birth of Christ 1065 Years; from the Birth of Christ to Roderick O Connor, the last Monarch of Ireland, 1198 Years; from O Connor to this present Year 1748, 550 Years. So from Partholanus (who brought the first Colony into Ireland) to this present Time, are elapsed 3773 Years; and from Herimon to Roderick O Connor, 2264 Years. Now I challenge any Nation in Europe, nay in the whole World, to shew me so many Monarchs of one Line govern a Kingdom for so many Years, being neither subdued or conquered during the said Time, nay not so much as molested, but by a few Danish Pirates, as Cambrensis and Nubigenfis testify. Even the old Roman Empire, whose conquering Eagles made the Western World a Prey to their uncircumscribed Ambition, never at any Time had either Footing, Command, or Tribute in Ireland, (tho' they had a great Desire to take Possession of it) which dare receive so many Fugitives from Spain, France, and Great Britain, defending them from their Power, as Tacitus in Vit. Agric. and Cambden declare.

It is not to be admired then that Ireland brags of its Antiquity, since it was inhabited so very early, (about 300 Years after the Flood) and governed by so many ancient potent Monarchs. For what adds Antiquity to one Nation
more

more than another, is upon the Account of its being sooner peopled; since the whole World, and all Things in it, were created about the same Time by an omnipotent Fiat.

I think it not improper here to give you a Catalogue of the Milesian Monarchs.

1. Herimon, A. M. 2935. In this Monarch's Reign the Picts landed in Albion.

2. Mumneus. }
3. Lugneus. } Three Sons of Herimon,
4. Lagneus. } who reigned alternately.

5. Eurialus.

6. Ethrialus.

7. Conmalius.

8. Tigernmasius.

9. Eochodh I. Edgathach I.

10. Kermaneus. }
11. Sobarchius. } Two Brothers, who reigned
alternately.

12. Eochodh II. or Achaius Foebarglafs.

13. Fiachus Labrannius.

14. Eochod III. Mumo. The Province of Momonia, or Munster, was so named from this Monarch.

15. Æneas Olmucadius, i. e. Magnus Porcus.

16. Ennius Airgtheach. So called because he first ordered Silver Shields to be made.

17. Rotheactus.

18. Sednaus.

19. Fiachus.

20. Munemonius.

21. Faldergodius.

22. Ollamfodlaus. So called because he was a great Promoter of Learning. He first instituted triennial Assemblies of all the States of the Nation, much after the Nature of our Parliaments.

23. Finacta.

24. Slanollus.

25. Gedius

25. Gadius Grandivocus.
26. Fiachus Finalcheas.
27. Berngalius.
28. Olillius.
29. Sirna Longævus.
30. Rotheactus. He was the first King that was carried in a Chariot.
31. Elimius.
32. Gillchadius.
33. Arturius Imleach. He fortified seven Towns.
34. Nuadus Finfalius.
35. Breafus Regius.
36. Eochodh IV. or Achaius Oplach.
37. Finnius.
38. Sednæus. The first that assigned certain Pay to Soldiers.
39. Simon Breac.
40. Duachus Fionn.
41. Muredachus Bolgra.
42. Ennius Ruber. The first who ordered Silver to be coined.
43. Lugadius Hiardonn.
44. Sirlam Longimanus.
45. Eochodh V. Fuarchis, i. e. Corach, or a Boat made of Twigs, and covered over with Hides.
46. Eochodh VI. Venator.
47. Conangus.
48. Lugadius Rubrimanus.
49. Arturus.
50. Olillius Fionn.
51. Eochodh VII.
52. Duachus.
53. Argetmarus.
54. Duachus Ladgar.
55. Lugadius Vitulinus.
56. Aidus Rufus.
57. Dithorbus.

57. Dithorbus.
58. Kimbaithus.
59. Macha, Aidi Ruffi filia.
60. Reactus Carporuber. He invaded Albion.
61. Hugonius Magnus.
62. Laogarius Lorc.
63. Cabthacus Coel.
64. Lauradius Navalis.
65. Melga Laudabilis.
66. Mogcorbus.
67. Æneas Ollamh.
68. Hierugleo.
69. Percorbus.
70. Conlaus.
71. Olillus Dentiscaber.
72. Admarius.
73. Eochodh VIII. Comatus.
74. Fergutius.
75. Æneas Turmeach.
76. Conallus, Columnaris.
77. Niasedamon.
78. Ennius Aighneach.
79. Crimthanus Cosgrach, i. e. fighting.
80. Rudricius.
81. Inasmarus.
82. Bresalius.
83. Ludgadius Luagneus.
84. Longallius Clairingeach.
85. Duachus Dalladeagha.
86. Fachnaus Falhach.
87. Eochodh IX. The first that instituted the Pentarchy.
88. Eochodh X. Aremh.
89. Ederfcolius.
90. Nuadus Niveus.
91. Conarius Mor. In the Reign of this King our Saviour was born.
92. Lugadius Rubricatus.
93. Con-

93. Concovarus Abatrous.
94. Crimthanus Nianair.
95. Carbreus Feliceps.
96. Feradachus Justus.
97. Fiatachus Finn. In his Time the Adrian Wall was built in Britain, to defend it against the Excurfions of the Scotch and Picts.
98. Fiachus Finnoladh.
99. Elimius Corrius.
100. Tuathalius Bonaventura. He frequently held triennial Assemblies or Parliaments at Tarah, to settle the Affairs of the Nation.
101. Malius.
102. Fedlimius Legifer. So called because he made good Laws for the Nation.
103. Cathirius Magnus. Chariots were commonly made use of in this King's Reign.
104. Quintus Centimachus.
105. Conarius Secundus.
106. Arturius Unicus.
107. Lugadius Mac-Conn.
108. Fergutius Dentiniger.
109. Cormacus. He was a magnificent, prudent, and learned Monarch, far surpassing all his Ancestors.
110. Eochodh XI. Gonnat.
111. Carbreus Lifficarius.
112. Fiachus Strahlenius.
113. Colla Huasius.
114. Muredachus Tirius.
115. Elbadius.
116. Eochodh XII. Mogmedonius. In this King's Reign, A. D. 364, the Scotch and Picts, in the first Year of Valentinian the Emperor, made Excurfions into Britain, and drove the Romans to extreme Necessity, which Ammianus Marcellinus and Claudianus testify. This is the
twelfth

twelfth Monarch of my Name, who swayed the Gathelian Scepter at the Hill of Tarah.

117. Niellus Magnus. So called because he was a powerful Prince, and descended from an illustrious Family. He was also called Naighiallach, upon the account of his taking Hostages from nine Kingdoms.

118. Dathlas. Hitherto you have the Number of the Heathen Monarchs; the following were Christian.

119. Laogarius. In this Monarch's Reign St. Patrick came into Ireland to propagate the Christian Faith, A. D. 432.

120. Olillius Molt, seu Vervecinus.

121. Lugadius.

122. Murchertus Mac Erca.

123. Tuathalius Calvoasfer.

124. Diermitius.

125. Donaldus and Fergutius reign together.

126. Boetanus and Achaius reign together.

127. Armirius and Murchertus govern the Kingdom.

128. Boetanus.

129. Aidus, the Son of Armirius.

130. Aidus Slanensis and Colmanus Rimhe govern at the same Time.

131. Aidus Huaridinus.

132. Malcovus Clericus.

133. Suwneus Mean.

134. Domnaldus Secundus.

135. Kellachus and Conallus reign with equal Power.

136. Conallus reigns alone.

137. Blathmacus and Diermitius reign together.

138. Sachnafachus.

139. Kennfoelius.

140. Finacta,

140. Finacta.
141. Longfechas.
142. Congalius Kennmager.
143. Fergalius.
144. Fogartus.
145. Kinethus.
146. Filahertius.
147. Aidus Ollanius.
148. Domnaldus Tertius.
149. Niellus Frassacus, seu Nimbofus.
150. Donnchadus.
151. Aidus Ornidius. In this King's Reign the Norwegians and Danes infested this Kingdom by their Piracies.
152. Conquovarus.
153. Niellus Calneus.
154. Malachias.
155. Aidus Finliathus.
156. Flannus Sinna.
157. Niellus Glundubius, i. e. Genuniger.
158. Donnchadus.
159. Congalius.
160. Domnaldus O Niell.
161. Malachias Secundus.
162. Brianus Boromæus. He was a brave courageous Monarch. In the 88th Year of his Age he was killed at the Battle of Clontarf, fighting against the Danes; as was also his intrepid Son Murchadus, and his Grandson Tordelvachus.
163. Diermitius Malnamboi.
164. Tordelvachus O Brien.
165. Murchertus O Brien.
166. Domnaldus Maglochluin.
167. Tordelvachus Magnus O Connor.
168. Murchertus Maglochluin.

169. Rodericus O Connor, the last Monarch of Ireland. In the sixth Year of this Monarch's Reign, 1172, Henry II. King of England invaded Ireland with a Fleet of 400 Ships.

I shall close up the Catalogue with this Verse :

*Insula magnanimum celeberrima Hibernia
Regum.*

THIRDLY, I shall produce some good Authorities in Vindication of the Antiquity of Ireland.

Cambden says in his Preface, that there are two Ways or Means made use of in order to find out the Truth of any thing, viz. Authority and Reason; but in the Study of Antiquity, says he, Authority takes place. The same Author says in his *Britannia*, translated by Philemon Holland, page 64, that the Irish fetch the Beginning of their Histories from the most profound and remote Records of Antiquity; so that in respect of them the Antiquity of all other Nations is but Novelty, and as it were a Matter of yesterday. I think it not improper to quote his own Words, which seem to me to be more expressive than the Translation: 'Non immeritò hæc insula Ogygia, i. e. per antiqua Plutarcho dicta fuit, a profundissima enim antiquitatis memoria, historias suas auspiciantur; adeo ut præ illis omnis omnium gentium antiquitas sit novitas, & quodammodo infantia.'

And what Buchanan says of the Scotch in the following Verses, is verified in the Irish:

*Quodcunque vetustum
Gentibus in reliquis, vel narrat fama vel audet
Fabula,*

*Fabula, longævis, vel credunt sæcula fastis
Huc compone novum est.*

Polycronicon, Cambrensis Topog. Dist. 3. Cap. 17. and Jocelin Vit. S. Patricii Cap. 196. say, that from the Landing of the Milesians in Ireland till the Death of St. Patrick were elapsed 1800 Years.

Georg. Coemanus says, there were 2296 Years from Slangius the first King of the Firbulgian Race to the Time of St. Patrick.

What the said Authors say concerning the said Times, exactly corresponds with what Conallus Mageoghagan, Calvacus O Morra, and most of the Irish Antiquaries say concerning them.

Udbo Emmius, a Frisian celebrated Writer, mentions the Scotch, or Irish, and their Kings, several Centuries before the Birth of Christ.

Nennius and Henricus Huntindoniensis declare, that the Scythians, or Scotch, came into Ireland when King David reigned in Judea, A. M. 2900.

At the Council of Constance, which was held A. D. 1417, there arose a Contest between the Ambassadors of Henry V. of England, and those of Charles VI. of France, for Precedence, which was given in Favour of the former, upon the account of the Antiquity of his Kingdom of Ireland. I will mention the Argument of the English Orators in their own Words. ‘ Satis
‘ constat secundum Albertum Magnum & Bar-
‘ tholomeum de proprietatibus rerum, quod toto
‘ mundo in tres partes diviso, scilicet, in Euro-
‘ pam, Asiam, & Africam, (for America was
‘ not then discovered); Europa in quatuor dividi-
‘ tur regna, scilicet, primum Romanum, secun-
‘ dum Constantinopolitanum, tertium regnum
‘ Hiberniæ, (quod jam translatum est in Anglos)

‘ & quartum regnum Hispaniæ; ex quo patet
 ‘ quod rex Angliæ, et regnum suum, sunt de
 ‘ eminentioribus antiquioribus regibus & regnis
 ‘ totius Europæ.’

FOURTHLY, I shall shew the Antiquity of Christianity in Ireland, (which I take to be the best Antiquity), and how it flourished until the Dissolution of the Irish Monarchy.

The Gospel was propagated in this Kingdom very early, A. D. 364; for several Missionaries then came hither, viz. St. Dimna, St. Mochellocus, (from whom the Town of Kilmallock was so called), Beanus, Camianus, Lachnius, Colmanus, Mobus, Finlugus, &c. as also A. D. 389, Decbanus, Albeus, Kieranus, and St. Iberus, four Bishops, with their Disciples; soon after them came Lugarius, Columbanus, Meldanus, Lugadius, and Cassamus, who got five Bishopricks in Leinster. These by their preaching converted a great many to Christianity, a long while before St. Patrick came into this Kingdom as Missionary. St. Colman, by the Order of St. Albeus, built a Cell at a Place called Kill-ruadh. St. Albeus about this Time converted to the Faith Fintanus, a Dalaridian Prince, who being baptized, travelled with him through this Kingdom.

St. Patrick came here in the fifth Century, A. D. 432. Though our Historians give us an Account that he was taken Captive in the Reign of Niel of the nine Hostages, and brought into Ireland when at the Age of sixteen, where he continued seven Years in Bondage, but getting his Freedom he returned home; at his second Coming (being about sixty Years of Age) he brought with him several Bishops and Priests to assist

assist him in carrying on the holy Work he intended, because he knew the Harvest would be great; he therefore had occasion for many Labourers in the Vineyard, as that French Author Henricus Altifiodorensis Vit. St. Ger. Cap. 168. affirmeth. During the Remainder of his Life, which was about sixty Years, this great and good Man by his Sanctity, Diligence, good Example, and preaching from Paganism and blind Superstition, brought over this whole Nation to embrace the Christian Faith; so that in a short Time the Light of the Gospel shined not brighter in any Part of the Christian World; for the radiant Emanations, which proceeded from it, not only illustrated the remotest Places or Corners of this Island, but were emitted to most Parts of Europe, as Jocelin mentions Vit. S. Patr. Cap. 174. For the Disciples of this Saint made such Progress in Christianity, that in the ensuing Century Ireland sent from hence whole Swarms of devout and learned Men, who were called Scottish or Irish Monks, to all Parts of the World, to propagate the Gospel of Jesus Christ, which St. Bernard in the Life of St. Malachias Chap. 5. and Philemon Holland in his Translation of Camb. Britan. Tit. Ireland, page 67, affirm. They were the first Founders of several Monasteries and Abbeys abroad, such as Luxeul Abbey in Burgundy, Bobio in Italy, Wirtzburg in Frankland, St. Gallus in Switzerland, Hy in Scotland, Malmsbury, Lindisfern, and many others in England. I shall mention the Names of some of these holy Men; such as Celius, Sedulius, Columba, Aiden, Furfæus, Ultanus, Columbanus, Colmanus, Gallus, Kithan, Maidulph, and Brendan.

Cambrd. pag. 144. says, that this monastical Profession, altho' but newly sprung up, was far different from what it is now, for the Professors of it were no Hypocrites; they truly were what they appeared to be; if they erred, it was thro' Simplicity, Infirmary, or Weakness of Nature, not thro' Lewdness or wilful Obstinacy; they contemned the Riches, Honours, and Pleasures of this World; they fix'd their Minds where true Joys are only to be found; in order to attain which, they mortified the Flesh by praying, watching, and fasting. These Monks were almost innumerable; for Congellus, who built the famous Monastery of Beauchuir in Ulster, had above 20000 in several Monasteries under his Government, as St. Bernard in the Life of St. Malachias Archbishop of Armagh, and Dr. Keating declare.

Anthony Yopez in his general Chronicle of the Benedictine Order, Cap. 2. says, that this Monastery of Beauchuir, An. 565, was the greatest in Europe, and there was no other comparable to it. How great soever this Monastery was, either for the Dimension of its Buildings, or for the Number of Monks residing therein, (which amounted to above three thousand), yet undoubtedly was far more illustrious for their Sanctity, Perfection, and Austerity of Life, being a Seminary of the most truly virtuous and wonderful Monks on Earth. From hence proceeded such a vast Number of Saints and learned Men, that they dispersed themselves all over Europe in order to propagate the Faith. I shall at present name only two or three of them.

First, St. Gallus, (in Irish Gall), he flourished the latter End of the sixth Century. Notkerus Balbulus in his Martyr. Cal. Nov. Messingham, Surius,

Surius, and Walfridius Strabo, give a wonderful and stupendous Account of his Sanctity, Austerity of Life, and Affiduity in the Discharge of his Function; how he converted the People of Switzerland and Suevia; how by divine Providence he was made Apostle of the Allemaigns, whom he brought over from the Darkness of Ignorance and Paganism to the Light of the Gospel; he erected the Monastery of St. Gall, from whence the Town of St. Gall derived its Name.

In the next place I shall mention St. Columbanus. If you read the whole Course of the Life of this holy Man in Ireland, France, Burgundy, Allemaign, and last of all in Italy, wrote by his Cotemporary the Abbot Jonas, you would be to Admiration surprized, he was so prodigious a Man in all respects. Cardinal Baronius speaks thus of him: 'It appears, says he, to have proceeded from an extraordinary Favour of God, that so great a Man came from Ireland to France, and should in the most profligate Times illustrate the Church. And, says he, I am suspended in Admiration of what I relate of this stupendous Man of God.' He gives us an Account of his Death in Italy, (after he had founded there the most renowned Cloister of Bobium), with this Elogium: 'This Year, An. 615, that wonderful Adorer of God Columbanus, the Terror and Scourge of evil Kings, departed this Life. It is certain his Zeal was so great for the Honour of God, that he even reproved Kings for his Sake.' I shall only give you the Testimony of an English Author, called Ordericus Vitalis, de Eccles. Hist. 'They cannot be ignorant, says he, how the blessed Father Columbanus, born in Ireland, cotemporary with St. Benedict, having left his Fa-

‘ther’s House and Country, together with
 ‘ some other most excellent Monks, arrived in
 ‘ France, and being received there by Childe-
 ‘ bert the French King; he built the Cloister of
 ‘ Luxovium.’

I shall beg leave to give you another remarkable Example of singular Piety and Austerity of Life, which is the famous Colum-cille, who lived in the sixth Century. He descended in a direct Line from Nial the great Monarch of Ireland; his proper Name was Criomhthan; the Name of Colum-cille was given by Children his Playfellows, upon account of his Dove-like Innocency and Simplicity, and because he always came to them out of the Church or Monastery where he was educated, which his Instructors taking notice of, thought it the Will of God he should be called so for the future. It signifies a Dove of the Church.

Having in his Youth dedicated or devoted himself to a monastic Life, and having by stupendous Mortification arrived to a high Pitch of Holiness, he founded the Monastery of Armagh, or Dearmagh. He went from thence to Scotland in the forty-third Year of his Age, A. D. 565, where he preached the Gospel with such great Success, that he converted to Christianity all the Picts inhabiting the Northern Part of Great Britain. He founded another famous Abbey in the Island of Hy in Scotland. He was called the Apostle of the Picts. All which Venerable Bede, Hist. Eccl. Lib. 3. Cap. 4. declares.

He mortified his Body by Watching and Fasting to such a Degree, that he seemed a very Skeleton alive. He lay upon sandy Ground; which was his ordinary Bed in his Cell; and when he got
 up

up in the Morning, the very Impression of his Ribs might be seen in the Sand.

I say no more on this Subject at present, only to tell you, that some Volumes would scarce be sufficient to describe the Sanctity, Piety, Learning, &c. of those great Men, who were born and educated in this Kingdom.

I shall beg leave to mention other holy Men who erected Monasteries in foreign Parts. It is reported that St. Luanus, a Member of the said Monastery of Beauchuir, laid the Foundation of fifty. Congellus before-mentioned built the Monastery of Bangor in Wales; and St. Frodilinus, that of St. Hilary in Poitiers in France. There being such a prodigious Number of Scottish or Irish Saints, who dispersed themselves all over Europe, it would therefore be an endless Task to give you an Account of all the Monasteries, Churches, and other religious Houses, they erected wherever they went. But it will much more contribute to our present Design, to give you an Account when and by whom our Cathedral Churches in this Kingdom were founded; for by this means we can prove, that the Christian Religion was very early planted therein.

St. Patrick's Church in Armagh (i. e. a high Field, or a good Height) was built by him An. 444.

The Church of St. Finian in Clonard was built by him An. 540, being formerly the Cathedral of Meath.

St. Kenan's Church in Duleek was founded by him An. 480.

Dunshaghlín Church was erected by St. Secundin, Nephew to St. Patrick, An. 506.

Slane Church, built by St. Erick An. 513.

Ardbraccan

Ardbraccan Church was founded by St. Ultan 650.

The Church of Trim was erected by St. Luman, another Nephew to St. Patrick, 506.

St. Patrick's Church in Down (i. e. a Hill) was founded by St. Cailan 490. Here were interred St. Patrick, St. Columba, and St. Bridget, as these Verses declare :

Hi tres in Duno tumulo tumulantur in uno,
Brigida, Patricius, atque Columba pius.

The Church of St. Macnisius in Connor was founded by him 496.

The Church of St. Maccartine in Clogher, founded by St. Patrick 481. It derives its Name from a golden Stone, by which in the Time of Paganism the Devil gave Answers.

The Church of St. Meli in Ardagh (i. e. high) he was Nephew to St. Patrick by his Sister Darrerca, he founded the said Church An. 460.

The Church of St. Unan in Rapho (i. e. a military Fortification) built by him An. 710.

The Church of Columba in Derry (i. e. the Place of Oaks) was built by Morrice MacLochlin King of Ireland 1266. There was a Monastery built here by Colum-cille An. 545.

The Church of St. Kieran in Clonmacnoise (i. e. a lurking Place of Nois King of Connaught) built by him 540.

The Church of St. Fidlimid in Kilmore (i. e. a great Church) was erected by Andreas Brady 1454.

The Church of St. Colman's at Dromore (i. e. the Side or Back of a great Hill) founded by him in the sixth Century.

Christ's Church in Dublin was built by Am-lave King of the Danes 1038.

St. Patrick's Church in Dublin was built by John Comin 1190.

The Church of St. Edan at Ferns, built by him 598. It derived its Name from Ferna the Hero Son of Carrol King of Dese.

St. Bridget's Church in Kildare (i. e. the Cell of an Oak) built by her and St. Conleth An. 500.

The Church of St. Laferan in Leighlin, built by him An. 600.

The Church of St. Patrick in Cashel founded by him, but restored or rebuilt by Cormac Culinan King of Munster 920.

The Church of St. Albeus in Emly erected by him 490.

St. Mary's Church in Limerick (Hib. Lumeah, i. e. a Place made bare by the feeding of Horses) was built and endowed by Donaldus O'Brien King of Limerick.

St. Munchin's in Limerick, formerly a Cathedral, was built An. 600.

Nechanus mentions the River which passes thro' this City, in the following Verses :

Fluminibus magnis lætatur Hibernia senus
Inter Conatiam Momoniamque fluit ;
Transit per muros Limerici, Knockpatrick illum
Oceanus clausum, sub ditione videt.

Trinity Church in Waterford (Hib. Portlargi, i. e. a large Entrance or Harbour) built by Malchus the first Bishop, and the Danes.

The Church of St. Carthage in Lismore (i. e. a great Inclosure) built by him, as also a great School or College, An. 600.

It is remarkable for being the Birth-place of the great Sir Robert Boyle, and for being formerly a grand Seminary of Learning, as the following Verses declare :

Lismore long since the Muses ancient Seat,
Of Piety and Learning the Retreat ;
Her Alma Mater shone as bright as Noon,
As Oxford, Cambridge, or the great Sorbonne.
Time shifts the Scene, no longer now she boasts
Her Churches, Colleges, and learned Host ;
Nature propitious to the favourite Soil,
Restor'd her Losses by the Birth of Boyle ;
Center'd in him, her ancient Splendor shone,
Who made all Arts and Sciences his own.

Alexander Nechanus speaks thus of the Black Water which passes by it :

Urbem Lismor pertransit flumen Avenor,
Ardmor cernit ubi concitus æquor adit.

The Church of St. Barr or Finbar in Cork (i. e. a moorish or fenny Place) founded by him An. 700.

St. Colman's Church in Cloyne (i. e. a Corner, or lurking Place) built An. 600.

The Church of St. Fachnan in Ross Alithri (Ross, i. e. a great Plain, and Alithri a Pilgrimage) built by him, together with a noble School, An. 600.

St. Flannan's Church in Killaloe (i. e. the Church where a Battle was fought) erected by him An. 600.

The Church of St. Brendan in Ardfert (i. e. a high wonderful Place, or the Height of Miracles) built by him An. 600.

St. Fachnan's Church in Kilfenora built by him in the seventh Century.

St. Mary's in Tuam was founded by St. Jarleth An. 500.

St. Mary's Church in Elphin, built by St. Patrick An. 450.

St. Mary's Church in Clonfert was built by St. Brendan 520.

The Church of St. Murdach in Killalla was built by him An. 500.

The Church of St. Comragh in Achonry, built by St. Finian of Clonard An. 530.

St. Colman's Church in Kilmacduac (i. e. the Church belonging to the Son of Duacus) built by him An. 600.

The Church of Aghavo (i. e. the Field of an Ox, I should rather think the Ford of an Ox) this was formerly the Cathedral of Offory, but it was translated from hence to Kilkenny by Felix O Dullany Bishop of Offory An. 1502.

I think I shall not deviate from my Purpose, by giving you a List of some Monasteries which were erected in this Kingdom in the fifth and sixth Centuries.

In the fifth Century were founded St. Bridget's in Kildare; Galen, and Saiger Kiaran in the King's County; Saul near Down; Dabeocus in Lugh-derig, here St. Patrick's Purgatory is placed; Johannes Garaldinus mentions it Lib. 3, de Triumphis Eccl. speaking of John King of England in the following Verses:

Evertit nemora variis Hibernica bellis
Ad Stygis introitus, Patriciique lacus
Purgant, ut dicunt, hic purgatoria vivos
Si sint constanti pectora fixa fide.

And

And Iniscathaig in an Island in the River Shannon.

Monasteries erected in the sixth Century : Durrough in the Queen's County ; Killiegh in Ofalia ; Clunard, Kells, Killeve-cuilin, Beaun-chuir, Maigeveile, Muckmor, Dam-inis in Lough-ern, Drumlahan, Mothil, Ross-carbery, Inis-fathlen in Loughlean, Roscommon, &c.

Sir James Ware testifies the Antiquity of the said Churches and Monasteries, which demonstrates the Antiquity of Christianity in Ireland.

The great Number of ruinous Churches, Monasteries, and other religious Houses, which now appear in this Kingdom, are standing Monuments of the Piety and Sanctity of the ancient Irish ; but the People of this Age are more ready to demolish Churches than to build them, which shews a great Decay of Religion. They might properly be accused for demolishing them, when they take away the Revenues which ought to support them, such as the Tithes, Glebes, &c. Now I would fain know what Right have Laymen to the Tithes or Tenths, which were originally designed for the Maintenance of the Clergy. Divine Right I know they have none, for they cannot quote any one Text of Scripture to support it, but the Clergy can a great many to prove, that they have an undeniable Right to them. Gen. xiv. 20. Abraham paid the Tenth of all his Spoils to Melchisedeck. And Jacob said, *Of all that thou shalt give me* (speaking to God Almighty) *I shall surely give the Tenth unto thee,* Gen. xxviii. 22.

The Tithe is called *the Lord's Tribute*, Numb. xxxi.

Thou shalt surely tithe all the Increase of thy Seed, that the Field bringeth forth Year by Year, Deut. xiv. 22.

And

And Malachi the Prophet saith, Chap. iii. 8, 9, 10. *Ye have robbed me ; but ye say, in what have we robbed thee ? In detention of Tithes and Offerings. You are cursed with a Curse, for ye have robbed me, even this whole Nation.* The Pharisee vindicating his Righteousness, said that he paid *Tithe of Mint, Anise, and Cummin, fasted twice a Week, &c.* But our Saviour answered, and said unto him, *Thou neglectest the weightier Matters of the Law, Justice, Judgment, and Mercy ; these ought you to have done, and not left the other undone.* Now I think, that God Almighty, who is the chief Proprietor of the World, can dispose of it, and every Thing in it, as he thinks proper ; for certainly he knows what is more convenient and better for us, than we do for ourselves ; therefore since it is his Will and Pleasure to confer the Tithes on the Church, why should any one have the Assurance to apply them any other way ; they who do so, in my Opinion, are guilty of Sacrilege, they rob God, which is the highest Pitch of Robbery. See the Punishment, Joshua vii. 1. Prov. xx. 25.

Those impropriate Tithes which are in the Hands of the Laity, are properly called so, because not properly applied ; they were formerly annexed to Monasteries as part of their Support, but when they were demolished by Henry VIII. he conferred the Lands upon some of his particular Friends, but they not content with them, must have all the Appendants or Things belonging thereunto ; nay, even the very Tithes, which I believe, the King never thought of giving them, not being well informed that there were Tithes belonging unto them. I think they might be very well content with the Land which was the Property of those Monasteries, and leave the
Tithes

Tithes (which the Monks artfully snatched from the Church) to the Secular Clergy. Perhaps they may offer this Argument in their own Vindication, That they took them out of bad Hands, and that they deserved them much better than they did. I do not think this Way of arguing will support their Cause; for the Property of an honest Man ought not to be alienated, because found in the Custody of a wicked Man. I think the Just upon this Account ought not to suffer, but to have his Right restored him again.

Therefore now I say, I would advise you Gentlemen, who have robbed God and wronged the Church, by detaining these Tithes, to make timely Restitution, lest the Vengeance of God should overtake you; (for saith he, *Vengeance is mine, and I will repay*); for tho' God is of long Sufferance and Forbearance, as slowly as it comes, it will overtake you at last. Therefore, in short I say, why should you provoke the Almighty to send down his Judgments on you? There is a Fable in Æsop which is very a propos in this Case: An Eagle snatched away a piece of Flesh from the Altar, which she brought to feed her young ones; but there stuck a Coal to it, which burnt them and her Nest. Now you who have robbed the Altar, take Care lest what you have snatched from it, doth not consume your Estates and Families. In former Times, when Christianity flourished in this Kingdom, the Clergy were not thus deprived of their Tithes, (to which they have as undoubted a Right, as the Laity have to the other nine Parts, for it is their Estate), but enjoyed all their Properties and Privileges in as ample a Manner as they could reasonably expect; moreover the Princes

Printes and great Men were exceeding generous and liberal to them, by daily conferring Favours and Benefits on them and the Church; nay, they were so fond of the Clergy, that they thought they could never shew them the Honour, Respect, and Kindness due to them. But they proceeded further, for their Thoughts were so taken up with Devotion and Piety, that several of them voluntarily resigned their Scepters and Royal Robes, in order to embrace a religious retired Life; such as Malcovus A. D. 610, Flaithiortus 727, Niellus Frassacus 770, Murchertus O'Brien 1119, Domnaldus Maglochluin 1121, and Rodericus O Connor; these were Monarchs of Ireland. Of the Provincial Kings there were a far greater Number, and some of them very early, (that is, in their Youth) made the same prudent wise Choice, such as Aillius Anmahanus King of Connaught, An. 544, Cormacus King of South Leinster, Aidus Dugh, Ceallacus Mac Reghal 703, Ardghalus Mac Cathail 786, Fiachus In Droichid King of Ulster 739, Fidlimidius King of Munster 843, Finactus King of Connaught 846, Dunlingus 867, Domnaldus O'Brien 1135, Cathaldus de Carpo rubro, &c. All these Princes I have hitherto mentioned, chose a monastick or solitary Life: Two of them for their singular Piety were chosen Bishops of Kildare, viz. Malcovus and Aidus Dugh. We have an Account of some who were Kings and Bishops at the same Time, as Cormacus O Culinan King and Bishop of Cashel; Olchobarus and Censeladus Kings of Cashel, and Bishops of Imely. This Custom prevailed among the Jews and Gentiles before Christianity; for among the Jews, Jonathan, Simon, and Johannes Hyrcaneus were

E Chief

Chief Priests as well as Princes. Anius a Roman King was Pontifex Maximus, as this Verse out of Virgil declares :

Rex Anius, Rex idem hominum, Phœbique Sacerdos.

And Mercurius Trismegistus (if we believe Alexander ab Alexandro Genial. Dier. Lib. 2. Cap. 8.) was so called, because he was a great Philosopher, a most prudent Prince, and a Chief Priest.

There are others who for their Devotion, Piety, Charity, and Munificence, are wonderfully admired by our Irish Historians, such as Scanlan Mor, and Donochedh Kings of Ossory; and Connarius O Cealla King of Manech in Connaught. Connarius the last of these maintained 300 poor Widows; he founded twelve Churches, endowed them with Lands, and rendered them exempt from all Taxes and public Duties. He built the Cathedral Church of Clonsfert, and that of Cluan-mac noise. He gave these two Cathedral Churches large Possessions, furnished them with Ecclesiastical Books, Chalices, and other Necessaries. He tithed his whole Estate three several Times, the Tenth he bestowed on the Church; the Ninth on the Poor; and the Eighth on all distressed People who came to his House for Assistance or Relief.

This Kingdom was called formerly Insula Sancta, or Insula Sanctorum, from the vast Number of Saints and pious Men it has produced, which, I hope, I have hitherto sufficiently demonstrated. From hence also you may collect, that there was in those Days such great Respect and Reverence shewed to the Sacerdotal Order, that

that even Princes themselves thought it an Honour to be admitted into it, not disdaining frequently to discharge the Duties of it. Now it is quite otherwise, for People make it their Business to ridicule it, and make it the Object of Scorn and Contempt, which shews Religion to be in a declining Condition. But I hope Infinite Providence, in his own due Time, will restore it to its flourishing State again.

Now I proceed to shew you the strict Justice, Learning, Liberality, exemplary Piety and Devotion of some of our Princes, long before the English landed here, who were neither Ancho-rites, Monks, or Bishops; so the English cannot say the Irish derived these good Qualifications from them.

I begin with that excellent, renowned, and illustrious Monarch Bryan Boraimha, or Bryanus Boromæus, who never can be sufficiently praised, for his admirable Virtues, and wholesome Laws. He set all Men free from the Exactions of the Danes; all the Spoils he gained from them he bestowed on others. All the Lands and Territories of the Kingdom, which were taken away by the Danes, he restored to the ancient Proprietors, and lawful Heirs. He conferred on each temporal Lord great Privileges and Immunities, according to his Degree. He restored to each Bishop his Diocese, and to each Priest his Church. He founded, built, and endowed several Churches, Schools, Colleges, and Universities: He built on his own proper Cost the Cathedral of Killaloe, and the Church of Inis-kealtragh, and re-edified the Steeple of Tuaim-Chreine. He made several Bridges, Causeways, and High-Roads; he erected several Forts, fortified Cashel, and repaired all the Royal Houses or Palaces in Munster, in

particular thirteen of them. His Government was so rigid, that under it, a fair young Virgin travelled from one End of Ireland to the other, with a Gold Ring hanging on the Top of a Wand in her Hand, without meeting any one who attempted to rob or ravish her.

Maolfeachluin, or Malachias Secundus, Monarch of Ireland, re-edified many Schools, repaired many Churches, maintained 300 Scholars out of his own Revenue, laid the Foundation of St. Mary's Abbey in Dublin, built and endowed it, An. 1039; being the first Abbey built since the Expulsion of the Danes.

Tordelvachus O'Brien, Monarch of Ireland, was an exceeding good Man. During his twelve Years Reign, not any one opposed him, or drew a Sword against him. He never exacted any Taxes from the Provinces, notwithstanding they liberally supported his Royal Dignity. He made very wholesome Laws for his People. Laudfrancus, Archbishop of Canterbury, called him a Lover of Justice.

Murchertus O'Brien made a greater Progress in restoring the Commonwealth and reforming the Church than his Predecessor, in the first Year of his Reign, which was 1106. He added the City of Cashel to the Bishop's See there, which belonged to the Munster Kings. In his Reign there was a National Synod held, Gillaspuc, Bishop of Limerick being the Pope's Legate, was President; the Canons or Acts of this Council, Keating says, are lost; it consisted of fifty Bishops, three hundred Priests, and above a thousand other Ecclesiastics, as Sir James Ware in his Comment. de Præsul. Hib. p. 12. and Gratianus Lucius testify. Keating sets down one special Act of this Council, for the plenary Exemption
of

of the Church for ever from all Taxes, Impositions, Burthens, Duties, &c. imposed on them by the Secular Power.

Tordelvachus Magnus O Connor was an excellent Monarch, remarkable for his Piety, strict Justice, and his great Care of the public Affairs. He built the Bridge of Athlone 1136. He had the Cathedral Church of Tuam solemnly consecrated; he built an Hospital in the same Town, and endowed it with Lands; he settled a yearly Pension for a Divinity Professor at Armagh. He was so justly severe in punishing Criminals, that he could scarcely be induced, by the Intercession of several Princes and Prelates, to forgive his Son who committed an Offence. By his last Will he bequeathed to several Churches all the costly Furniture of his House, all his Gold, Silver, Plate, and Jewels.

Murchertus Maglochluin succeeded him. He and all the Princes and Nobles of the Kingdom, An. 1156, were present at a National Synod of the Church, held at Kells in Meath; the Members of it were 27 Bishops, and as many Abbots and Priors. John Papirion, Cardinal of St. Laurence de Damasco, sent by Eugenius III. presided.

After the vast Devastations and general Calamity of the Danish Wars, and their own national Feuds and domestick Broils, Religion, Justice, and Learning was in a great Measure extinguished; but in order to restore them to their primitive Lustre, and flourishing Condition again, the Kings, Princes, Nobles and Ecclesiastics, built and endowed (during the last eighty Years of the Milesian Government) a great Number of Monasteries, as Seminaries of Learning and Piety,

which would be too tedious here to enumerate; notwithstanding I shall mention some few of them, by whom, and when they were erected.

In the Province of Ulster 1106, the Monasteries of Lisgonel (near Lough-erne) and Carrig, were founded by Noellus.

The noble Abbey of Mellifont by the King of Orghille, An. 1142.

O Donnel, Prince of Tyrconnel, built a Monastery at Derry.

Donnel O Brien, King of North Munster, founded eighteen Monasteries, among which were the Abbey of the Holy Cross in the County of Tipperary, and St. Peter's in Limerick.

Diarmud Mac Murcho founded six Monasteries, viz. Baltinglass in the County of Wicklow, Ferns in the County of Wexford, &c.

Jeripont Abbey in the County of Kilkenny, was built by Donald Fitzpatrick King of Ossory, 1181.

Diarmud O Dempsey, one of the Lords of O Faily 1178, founded Monaster-Evan.

The Monastery of Boyl was founded in the Year 1151, by Cathaldus O Connor de Carporubro.

In the 11th and 12th Centuries there were several very devout, pious, and learned Men in the Church. I will enumerate a few of them, viz. Celsus Archbishop of Armagh; Gilbertus Bishop of Limerick; Malchus Bishop of Lismore; Christianus Bishop of Clogher, St. Bernard says of him, that he was a Man full of Grace and Virtue; Malachias Archbishop of Armagh; St. Bernard calls him a burning and shining Light. Certainly you would find he was a very great Man if you read his Life writ by him.

I do

I do not think it improper here to insert his Prophecy of all the Popes of Rome, who were to succeed one another from his Time forward, either to the general Day of Judgment, or at least to the final Destruction of Papacy, and the Desolation of that Seven-Hilled City. The best Account that has been found of it hitherto, is from Thomas Messingham's Book, intitled *Florilegium Insulæ S. S.* Printed at Paris An. 1624, who extracted it, as he says, out of *Arnoldus Wion*, Lib. *ligni vitæ* Cap. 40. Pag. 307.

That (under this Title *Prophetia S. Malachiae Archiepiscopi Ardmachani totius Hiberniæ Primatis, ac Sedis Apostolicæ Legati de Summis Pontificibus*) consists of a hundred and twelve short Lines in Latin, each Line containing two or three Words. By so many Lines are signified so many Popes that were to succeed in St. Peter's Chair from the date of the Prophecy, which was about the Year 1140. It mentions only the last of them, the rest he leaves us to divine or conjecture of, according to the Description or Character given of them in the short Lines, and answerable to the order of Times and Succession in the said See. I shall now only give you the six and twenty last short Lines of this Prophecy, describing the Popes from the Time of Pope Innocent XI.

1. *Pœnitentia gloriosa.*
2. *Rostrum in porta.*
3. *Flores circum dati.*
4. *De bona religione.*
5. *Miles in bello.*
6. *Columna excelsa.*
7. *Animal rurale.*
8. *Rosa umbrizæ.*
9. *Ursus velox.*
10. *Peregrinus Apostolicus.*

11. Aquila rapax.
12. Canis & coluber.
13. Vir religiosus.
14. De balneis Etruriæ.
15. Crux de Cruce.
16. Lumen in cœlo.
17. Ignis ardens.
18. Religio depopulata.
19. Fides intrepida.
20. Pastor angelicus.
21. Pastor et nauta.
22. Flores florum.
23. De medietate lunæ.
24. De labore solis.
25. De gloria olivæ.
26. In Persecutione extrema, S. R. E. Sedebit Petrus Romanus, qui pascet oves in multis tribulationibus, quibus transactis civitas Septicollis diruetur, et Judex tremendus judicabit populum suum.

I shall now only mention Laurence O Tool, (he was of noble Extraction, his Father was Lord of Imaile in the County of Wicklow) Archbishop of Dublin, and the Pope's Legate. He was a Man of great Learning and singular Piety; he was canonized by Honorius III. in the Ninth Year of his Pontificate, An. 1225.

Hitherto I have given you a short View of the State of Christianity in this Kingdom, how early it was planted, and how to Admiration it flourished in so short a Time, that there were Missionaries sent from hence to all Parts of Europe to propagate the Faith, who founded Churches and religious Houses wherever they went. I have also given you an Account of the Cathedral Churches and Monasteries which were erected in the fifth and sixth Centuries, also an Account of some of those Monasteries which were built after the Expul-

sion of the Danes. I have shewed you the exceeding great Piety and Devotion of several of our Kings and Princes, who readily and chearfully forsook all earthly Poms, Pleasures, and Enjoyments, in order to qualify themselves for obtaining eternal Glory. I have shewed you the strict Justice, Munificence, Charity, and Generosity of other Princes, who did not assume monastic or solitary Lives. I have also given you Instances of several devout and learned Men, who can scarcely be paralleled in History.

From hence I conclude, that the 'English or or others cannot justly say, that the Natives of this Kingdom were a rude, barbarous, and inhuman People; for there cannot be Barbarity and Immorality, where Christianity and Learning flourish; it is a Contradiction in Terms.

Before I finish this Subject, I must beg Leave to give you an Account of the eminent Sanctity, Piety, and Learning of some of the Irish Nation, (which I omitted hitherto to mention), and the Success which they had in propagating the Christian Religion among the Anglo-Saxons, tho' St. Austin the Monk, first Archbishop of Canterbury, intirely attributes to himself their Conversion, when in reality he only converted the Kingdom of Kent in the Reign of Ethelbert, An. 598, he being the first Christian King of the Heptarchy. See Rapin's Hist. Eng. pag. 66. The rest of the Kingdoms were chiefly converted to Christianity by Irish Missionaries, as I shall make appear hereafter. The Kingdom of Northumberland was converted by Aidan, an Irish Monk, to whom Bede L. 3. C. 5. gives the Character of a pious and religious Person; for says he, ' he not only instructed Christians in their Duty, ' but also gave them an Example of good Life and
fervent

‘vent Charity, which charmed the very Heathens,
 ‘and allured them to the Faith.’ Finan and Col-
 man, two other Irish Monks, as eminent for
 Learning and Piety, succeeded him to finish the
 Work, which he had begun, Bede L. 3. C. 23. Ai-
 dan preached the Gospel to the Northumbrians,
 in the Reign of King Oswald 635. See Rapin,
 p. 70, 71.

Agilbert, a Frenchman, who just came from his
 Studies in Ireland, converted the Kingdom of
 Wesssex, An. 630. Rapin, p. 74.

The Kingdom of Mercia was converted by
 Diumna, a Scotch or Irish Bishop, who governed
 the Mercian Church prosperously for several Years
 in the Reign of Penda 644. Bede Lib. 3. Cap. 24.
 —Cellach, another Irishman succeeded him. Chad
 of the same Nation governed the said Church
 with Success for many Years; he fixed his See at
 Litchfield. They who are desirous of seeing a List
 of his Miracles, and the Hymns the Angels sung
 in the Air over his House, when he lay a dying,
 I refer them to Ven. Bede’s Ecclesiastical History,
 Lib. 4. Cap. 3.

The Kingdom of Essex was converted by Cedd,
 an Irish Priest, who being consecrated Bishop,
 heartily set about the Conversion of the East-
 Saxons, among whom, in a very short Time, he
 made a great Progress. He was the only Scotch
 or Irish Ecclesiastic in England that after the
 Council of Whitby was unwilling to leave his
 Flock, upon the Account of the Controversy a-
 bout the Time of celebrating Easter. He blames
 Colman and the rest of his Countrymen, for de-
 serting their Flocks for a Matter of so little Mo-
 ment, tho’ it was decided at the said Council,
 contrary to his Opinion. He performed his Mis-
 sion in the Reign of Sigbert 614, Rapin p. 76.

Ven.

Wen. Bede Lib. 3, Cap. 23. gives him great Encomiums, among the rest he mentions his austere and reserved way of living; he built several Churches and Monasteries. Huntingd. p. 333.

Furseus, an Irish Monk, had good Success in converting the Kingdom of East-Anglia in the Reign of Sigbert. Bede L. 3. C. 10. gives him an extraordinary Commendation, attributes several Miracles to him, and assures us he, like St. Paul, was wrapt up into Heaven. He built a Monastery at Cnosbersburgh. He retired at last to France, where he founded the Monastery of Lagny in the Jurisdiction of Meaux.

‘Therefore, says Rapin, p. 80. it is surprisingly strange, that the Conversion of the English should be ascribed to Austin, rather than to Aidan, to Finan, to Colman, to Cedd, to Diumna, to Furseus, and the other Irish or Scotch Monks, who undoubtedly laboured much more than he; but here lies the Case, these last had not their Orders from Rome, and therefore must not be allowed any Share in the Glory of this Work.’

Johannes Scotus Erigena (that is, an Irishman by Birth) acquired great Reputation in France, when the Emperor Charles the Bald entertained him at his Court, and used to converse with him with great Familiarity. The Emperor one Day sitting opposite to him at Table, asked him merrily, ‘Quid interest in Scotum et Sotum?’ he replied, ‘Mensa tantum.’ King Alfred the Great invited him to England, where he became the King’s Preceptor in Languages and other Sciences.

Roger de Hoviden says, Scotus at first had an obscure Burial, but afterwards a miraculous Light shining over his Grave for several Nights together.

ther, the Monks of St. Lawrence removed his Body, and buried it close to the Altar.

Malmſbury ſays he was honoured as a Saint by the Engliſh and French. He moreover adds, that his Name was inſerted even in the Roman Martyrology, and did remain there, until expunged by Cardinal Baronius.

That he was a Saint and Martyr, plainly appears by his Epitaph :

*Clauditur hoc tumulo ſanctus ſophiſta Johannes,
Qui ditatus erat jam vivens dogmate miro,
Martyrio tandem Chriſti conſcendere regnum
Quo meruit, ſancti regunt per ſæcula cuncti.*

FIFTHLY, I ſhew you the Antiquity of Literature or Learning in Ireland, and demonſtrate that the Natives thereof were not that rude, barbarous, ignorant and ſavage People, which ſome were pleaſed to call them.

Amerginus Fildh, i. e. Philoſopher, one of the Sons of Mileſius, A. M. 2935, was remarkable for his Knowledge and great Learning, as Georgius Comdens declares in theſe Verſes :

*Primus Amerginus genu candidus author Iernæ
Historicus, judex lege, poeta ſophus.*

The Druids, in the Time of Paganism and Idolatry, were here diſtinguiſhed for their Knowledge, therefore were conſulted on all Emergencies and Difficulties.

A. M. 3236, Ollamfodlaus, Monarch of Ireland, ſo called becauſe he was very ſkilful in Letters; he was a great Encourager of Learning; he therefore erected an Academy at Tarah for the Inſtruction of Youth.

A. D.

A. D. 254; Cormacus, Monarch of Ireland, was a magnificent, wise, liberal, and learned Prince; he erected and endowed three Universities at Tarah for the Instruction of Youth; one for military Discipline, another for History, and a third for the Law. He was the greatest Monarch that before him ever swayed the Gaelic Scepter. There is a Poem in his Praise of 183 Distichs in Latin Verse, in Codice Devagni, Fol. 175. It begins thus :

Regia Cormaci, regum Temoria sedes.

Let it not seem strange to any one, that the Milesians had such an early Knowledge of Letters, since they had them transmitted down from their royal Ancestor Phenius, or Phenisius, King of Scythia, who was only the fourth or fifth Generation from Noah. Our domestic Writers say he was the first Inventor of the Irish Characters. Moreover our Ancestors were a considerable Time in Egypt before they came to Spain, where they might be instructed in all manner of Literature.

The Use of Letters and Sciences were known before the Flood, if you believe Josephus, *Antiquit. L. 1.* In the Vatican Library, under the Effigy of Adam, there is this Inscription, ‘Adam divinitus edoctus, primus scientiarum & literarum inventor;’ that is, ‘Adam being instructed by God, was the first Inventor of Sciences and Letters.’ And under the Effigies of his Grand-children you have these Words: ‘Filiis Seth columnis duabus rerum cœlestium disciplinam inscribunt;’ i. e. ‘The Sons of Seth inscribe on two Pillars the Knowledge of heavenly Things.’

Joseph,

Joseph. Antiquit. Jud. Lib. 1. declares he has seen one of them intire. St. Origen and St. Tertullian say, that they read some of the Books writ by Enoch, concerning the Course, Names, and Motions of the Planets, which were found in Arabia Felix. St. Augustin says, ‘Scripsisse quidem nonnulla divina Enoch illum septimum ab Adam negare non possumus;’ that is, ‘We cannot deny, but that Enoch, the seventh from Adam, wrote some divine Things.’

Some observe, as Naucleus testifies, that most Arts and Sciences were found out before the Flood; then it is but reasonable to believe, that the Knowledge of Letters, Arts and Sciences, were transmitted down from Noah to the Confusion of Babel, from whence proceeded several Nations, who retained their primitive Literature, who notwithstanding were obliged to form proper Characters to express their Languages; we have an Account of various Inventors of them.

As, Abraham is said to have found out the Syriac and Chaldaic Letters, Moses the Hebraic, Phenissius the Irish, Hercules Ægyptiacus the Phrygian, Isis the Egyptian, Phenix or Cadmus the Phœnician, Linus Thebanus the Grecian, Nicostrata the Latin, as the following old Verses shew:

Moyſes primus Hebraicas exaravit literas;
 Mente Phœnices ſagaci condiderunt Atticas;
 Quas Latini ſcriptitamus edidit Nicotrata;
 Abraham Syras, & idem repperit Chaldaicas;
 Iſis arte non minore protulit Ægyptias;
 Gulſila prompſit Getarum quas videmus ultimas,

I can give you an Account of ſome of the ancient Irish Poets and Philoſophers, who committed

mitted their Thoughts to Writing; as Dagdaius, who flourished A. M. 3804, Carbreus 3884, Ferchernus and Nediús 3892, Rognius Rosgadhach 3619, Nacranus A. D. 90, Modanus A. D. 177, Cormacus 254, Carbreus 278, and Dubthacus O Lugair 432, who composed Verses in the Praise of false Gods, but upon his Conversion by St. Patrick he composed finer, extolling and magnifying the true God, as Jocelin Chap. 45. testifies.

The Ancients, before Parchment or Paper was found out, used Tablets, or Writing Tables made of Wood, upon which they wrote with an Iron Stile or Pen. The ancient Romans made use of them, as these Words *Tabellarii* and *Tabelliones*, signifying Letter-carriers, demonstrate.

Also they wrote on the Bark of Trees, as appears by the Word *Liber*, which signifies a Book, as well as the Bark of a Tree; a Book was also called *Codex*, from *Caudex* the Root or Stump of a Tree, quasi a *Cauda*, signifying a Tail. They wrote on Leaves of Trees, as appears by these following Verses:

——— *Foliis ne carmina manda,
Ne turbata volent, rapidis ludibria ventis.*

The Irish instead of Parchment used smooth Tables made of the Birch-tree, which they called *Oraium taibble fileadh*, i. e. Philosophical Tables. They made use of secret Marks, or virgeous Characters, which they called *Ogum*, as Sir James Ware in his *Antiquity of Ireland* mentions Ch. 2.

‘ *Preter Characteres vulgares, utebantur veteres*
‘ *Hiberni variis occultis scribendi formulis, seu*
‘ *artificiis Ogum dictis, quibus secreta sua scri-*
‘ *bebant.*’

'bebant.' They called the Letters Feadh, which signifies Woods.

Five Things are peculiar to the Irish Letters, in which they differ from the Letters of all other Nations, viz. Name, Order, Number, Character and Power.

The Names of the Irish Letters are not taken from any Nation or Idiom, but from the various Names of Trees.

2dly, The Order. The Grecians call their Letters Alphabetum, from Alpha and Beta, the two first Letters; The Latins Abecedarium, from the three first Letters A, B, C: The Irish Bethluifnion, from Beith which is B, Luis which is L, and Nion which is N; from whence we may conjecture that N was formerly the third in Order.

The Irish have twenty-six Letters.

1. B. Beith, i. e. Betula, or Birch-tree.
2. L. Luis, Ornus, Wild-ash.
3. F. Fearn, Alnus, Alder-tree.
4. S. Sail, Salix, Sallow-tree, or Osier.
5. N. Nion, Fraxinus, Ash-tree.
6. H. Huath, Oxyacanthus, White-thorn.
7. D. Duir, Ilex, Oak.
8. T. Tinne. I cannot find the Meaning of this Letter.
9. C. Coll, Corylus, Nut-tree.
10. Q. Queirt, Pomus, Apple-tree.
11. M. Muin, Vitis, Vine.
12. G. Gort, Hedera, Ivy.
13. NG. Ngedal, Arundo, Reed.
14. P. Pethpoc. I cannot find the Exposition of this.
15. Z. Ztraif, Spinus, Sloe-tree.
16. R. Ruis, Sambucus, Elder-tree.

17. A,

17. A. Ailim, Abies, Fir-tree.
18. O. Onn, Genista spinosa, Woin or great Furs.
19. U. Ur, Erica, sweet Broom, Heath.
20. E. Eadhadh, Tremula, Aspen-tree or trembling Poplar.
21. I. Idho, Taxus, Yew-tree.
22. EA. Ebhadh, Tremula, Aspen-tree.
23. OI. Oir, Evonymus, Spindle-tree.
24. Y. Villeann, Caprifolium, Honey-suckle.
25. IO. Iphin, Grossularia, Gooseberry-bush.
26. X. Amhancholl. What it signifies I cannot tell.

The Irish Characters are to be seen in printed Books, which differ from those of all other Languages.

Ubertus Miræus, a Dean of Antwerp, in *fastis Belgicis* 3 Decembris, says, that the English Saxons took the Formation of their Letters from the Irish; I shall quote his own Words: ‘*Quinimo Anglo-Saxones rationem formandi literas ex Hibernia videntur accepisse, cum eodem planè Characterè olim uti fuerint qui hodie Hibernis est in usu.*’

Cambden in his *Remains* p. 19. says the same.

It is but as reasonable to believe, that the Heathen Irish had the Knowledge to draw Characters or Letters to signify their Thoughts, as it was for their Neighbours the Picts to draw on their Bodies the various Forms of the Sun, Moon, Stars, Beasts, Birds, &c.

It is a Question among the Learned, whether the Irish, before their Conversion to Christianity, had the Knowledge of the Latin Tongue. Bollandus and others say they had not, until the Coming of St. Patrick to this Kingdom; tho’ Gratianus Lucius, Colganus, and others say they

had, tho' not in Latin but in Irish Characters, ancient Manuscripts of which they have seen.

The ancient English Saxons had not the Knowledge of Letters, therefore they reckoned their Months and Years by the Spring Tides; what Knowledge they afterwards received was from the Irish, as Bede de Natura Rerum Cap. 28. and Seldenus in his Mare Clauso p. 132. testify.

But Cambden in his Britannia Tit. Hibern. says, that the English Saxons in great Numbers flocked from all Parts into Ireland, to be instructed in all Points of Learning. If any of them were missing, and the Question ask'd where they were gone, the Answer generally made was, Where should they go but to Ireland for Discipline and Instruction? I quote you his own Words: 'Anglo-Saxones in Hiberniam tanquam
' ad bonarum literarum mercaturam undique
' confluxerunt; unde de viris sanctissimis sæpissime in nostris scriptoribus legitur, Amandatus
' est ad disciplinam in Hiberniam.' And to the same purpose you have these Verses in the Life of Sulganus, who flourished about six or seven hundred Years ago:

Exemplo patrum, commotus amore legendi,
Ivit ad Hibernos sophiæ mirabile claros.

St. Oswaldus King of Northumberland, and his Brother Oswius, being banished out of their own Country, came to Ireland, attended by several Persons of Distinction, where they were baptized and instructed in the Christian Religion. Bede Lib. 3. Cap. 3. and 25. says, that vast Numbers besides of the Nobility and Gentry came here upon the same Account, as his own Words

Words expressly declare : ‘ Erant in Hibernia eo
 ‘ tempore multi nobilium, simul & mediocrum
 ‘ de gente Anglorum, qui tempore Finani &
 ‘ Colmani episcoporum, relicta insula patria, vel
 ‘ divinæ lectionis, vel continentioris vitæ gratia
 ‘ illó secesserunt.’

St. Not-kerum, and Sangalus the Monk de Gest. Carol. Mag. say, that in the Reign of Charles the Great, Claudius Clemens an Irishman laid the Foundation of the flourishing University of Paris, which if not in Antiquity, yet in Grandeur and Learning excels most Universities in Europe.

The College of Pavia was erected by an Irish Monk, as Sangalus de Gestis Carol. Mag. Cap. 10. testifies.

It was an Irishman who first founded the University of Oxford ; for King Alfred sent Johannes Scotus Erigena thither to be the first publick Professor and Teacher, as Polidore Virgil declares.

Pitius, pag. 162. gives this Encomium of him, that in Learning, or the Knowledge of the learned Arts and Sciences, he had scarce his Equal in the whole World, in that Age. I will mention his own Words : ‘ In omni meliori doctrina vix sui
 ‘ similem quenquam in illa ætate per terrarum
 ‘ orbem habuerit.’ The said Johannes Scotus was not only an Irishman by Education, but also by Extraction and Birth, as Harpsfield, Anastasius, Malmesbury, Hoveden, Primate Ussher, Edward Mathew Descript. Angl. pag. 166. mention.

Ericus Autissiodorensis declares, that vast Numbers of Philosophers went from Ireland to instruct the French Youth ; I will quote his own Words : ‘ Quid Hiberniam memorem, contemp-

‘ to Pelagi discrimine pene totam cum grege
 ‘ philosophorum ad nostra gallina littora migran-
 ‘ tem, quorum quisque peritior est ultró sibi in-
 ‘ dicit exilium, ut Solomoni sapientissimo famu-
 ‘ letur ad votum.’

St. Frodolinus was so assiduous in propagating the Christian Faith in France, that he not only brought over several of the Nobility to embrace it, but also Clodoveus their King. He erected the Monastery of St. Hilary at Poitiers. About the same Time (in the eighth Century) several devout and learned Men from Ireland came there, to instruct the Natives in Piety and Learning, viz. Gibrianus, Helanus, Tresanus, Germanus, Versanus, Abranus, Petranus, St. Bectoldus, Armandus, and Præcordius, but particularly St. Columbanus, who by his extraordinary Piety, Diligence and Preaching, occasioned the Gospel to shine there in a much clearer Light. ‘ Cum per totam Gal-
 ‘ liam (Caroli Magni diploma legis) divinæ reli-
 ‘ gionis fervor torperet Dominus noster Jesus
 ‘ Christus ad repellendas ignaviæ tenebras de oc-
 ‘ ciduis partibus splendidissimum radium Gallicis
 ‘ finibus emergi præcepit B. Columbanum egre-
 ‘ gium Scotigenam.’ This Saint founded the Monastery of Luxen in Burgundy, which is the Head of all the Monasteries in France.

Several of our Monarchs were highly esteemed for their Learning, Humanity, and Grandeur, two of which I shall at present only mention. The first is Tordelvachus O Brien, on whom Landfranc Archbishop of Canterbury, in his Letter to him 1074, runs these Encomiums: ‘ Magnifico
 ‘ Hiberniæ regi Tordelvacho, pacis, doctrinæ,
 ‘ ac justitiæ amatorem, &c.’ The second is Murchertus O Brien, to whom Anselmus Archbishop of Canterbury thus writes, An. 1100:
 ‘ Muriardacho

‘ Muriardacho glorioso regi Hiberniæ, &c.’ as you may see in Primate Ussher’s Sillog. Epist. 27, 34.

There were formerly Academies or Colleges in Ireland, to which the Britons, Saxons, French, Germans, and other People from almost all Parts of Europe, came to be instructed in all points of Learning, as Bede, Lib. 3. Hist. Eccles. Gentis Anglorum Cap. 27. Lib. 4. Cap. 26. Also Alcuin in Prosa. S. Willibrordi, Cap. 4. & Lib. 2. Autissiodorensis Monach. Lib. 1. Cap. ultim. testify. The principal Academy was that of Armagh, which was founded in the fifth Century, where there were above 7000 Students at one Time, as Cartæus declares. Gildas studied here for some Time, as Carodocus Lhancarvanensis mentions. It was decreed at a Synod held at Clonard An. 1162 by twenty-six Bishops, that not any one should be admitted to read Divinity, but such as were Members of the said Academy. We have an Account of another celebrated Academy at Clonard in Meath near the Boyne River, founded by St. Finianus, where were educated several holy and learned Men, viz. the two St. Kierans, Colum-cille, the two St. Brendans, Ruaden, Lothra, Lasarianus, Caineus, &c.

In the Life of the said St. Finianus, who flourished A. D. 530, you have these Words: ‘ In loco qui Cluanaraid dicitur, velut sol in medio coeli, Finianus radios virtutum, & salutaris doctrinæ, atque miraculorum illustrando mundum, emisit. Fama enim bonorum operum ejus, ex diversis terræ partibus, viros illustres, quasi ad quoddam totius sapientiæ sacrarium, attraxit.’

There were several other Academies, or Seminaries of Learning, in this Kingdom; such as

Clonfert under the Government of St. Brendan; Bangor in the North under Congellus, (there were here about three thousand Students at one Time); Lismore under Carthagus, (there were here about four thousand Students at one Time); Leighlin under Leferianus. There were also the Academies of Cashel, Down, &c. St. Fachnanus erected a famous College in Ross-Carbery, for the Instruction of Youth in the liberal Sciences.

There was an University founded in Dublin by Alexander de Bicknor Archbishop of Dublin, An. 1320, but declined before Henry VII's Time, for want of proper Endowments to support it. At length Queen Elizabeth founded an University there, consecrated to the Holy Trinity, in the Place where Dermitius, the Son of Murchardus King of Leinster, built the Monastery of All Saints, commonly called All Hallows; she liberally endowed it, and conferred on it academical Privileges. Thomas Smith the Mayor of Dublin, 13th of March 1591, laid the first Stone. Afterwards King James I. very much contributed to its Support. By the Authority of Parliament, there was an Academy erected at Drogheda in the Month of November 1465, being present Thomas Earl of Desmond, Deputy of Ireland under George Duke of Clarence; it had the same Privileges and Laws conferred on it that the University of Oxford had, but for want of a proper Income to support it, it soon vanished.

It is not to be admired that this Kingdom was the only Seminary of Learning in Europe; for in the fifth, sixth, and seventh Centuries, the Western and Southern Parts of the Roman Empire were over-run with Goths, Vandals, Huns, Franks,

Franks, and other barbarous Nations, and consequently all Kind of Learning destroyed wherever they went ; the studious, and contemplative Men retiring from the Noise of Arms, came to Ireland, to a Country where they could be at Rest and in Safety, where the Romans never challenged any Right, and consequently neither could the Barbarians, on the account of such Right, pretend any Quarrel to it.

St. Patrick, when he came to this Kingdom to propagate the Christian Religion, brought along with him above thirty Bishops and several Clerks, whom he had consecrated and ordained for this Mission, from all Parts of Europe, who were eminently distinguished for their Learning and Piety ; he also consecrated here about three hundred and fifty-five Bishops and five hundred Priests, as Nennius and Jocelin declare. So you may plainly see, when all other Western Kingdoms and Provinces were grown barbarous, rude, and illiterate, for the Reasons before-mentioned, this Nation enjoyed Peace and Tranquillity by the Assistance of the said Bishops and Clerks. Then Learning and Christianity to Admiration greatly flourished therein.

It may very well be collected from what I have hitherto said, that there were several very learned Authors in this Kingdom before the English ever came into it, which you may fully see in Bishop Nicholson's *Bibliotheca Hibernica*, or Irish Library. Therefore let them not think that the Irish were obliged to them for their Learning, but rather they to them, as I have already proved. For Christianity and all Sorts of Literature eminently flourished here, before they had any Thoughts of coming hither.

If we descend to these latter Times, you will find that there were several very learned and pious Men Natives of this Kingdom, such as the great Primate Usher, the learned Dodwell, Mr. Congreve, Sir Richard Steel, Dr. Taylor, and the late Reverend Dr. John Keogh, who was esteemed an universal Scholar, but remarkable for his great Knowledge in the Mathematics, which his Manuscripts demonstrate, and his Solution of a mathematical Question sent from Paris, which could not be answered by all the Universities in the three Kingdoms; he was a Credit to his Nation. I beg pardon for speaking so much in his Praise, because I am his Son; I shall mention no more of him at present, but refer myself to others who were acquainted with his Learning, Worth and Merit. I could enumerate several other great Scholars, but I shall not at present detain you to mention them.

Nay if we consider the present Time, the Pulpit and Bar of this Kingdom can shew you a great many bright and learned Men.

I do not think it improper, before I finish the Discourse under this Head, to shew how extraordinary careful, diligent, and exact the ancient Irish were to preserve their Chronicles, Records, Genealogies, and Monuments of Antiquity, that there should not be any thing inserted in them but what was true and authentic; for at their triennial Assemblies or Councils, which we now call Parliaments, it was ordered that a special Committee of the most skilful should, after a diligent Search and Examination, approve of whatever national Affairs the Antiquaries committed to Writing; which was to be done publicly in the Monarch's Book of royal Records, called the Psalter

Psalter of Taragh, and whatever was repugnant to that Book, should have no Credit.

In process of Time, when the Irish became Christians under the Monarch Laogarius, a triennial Assembly was called at Taragh, of the States Spiritual and Temporal, by which it was ordered, that three Kings, three Bishops, of which St. Patrick was one, and three of their best Antiquaries, should be deputed to review and reduce into Order all their National Chronicles.

This Committee of Nine, having performed it with great Care and Industry, recorded all in a Book fairly written, which was by the States of the Kingdom given to the Prelates in Custody; and the said Prelates, in order to preserve it to future Ages, caused several authentic Copies of it to be written fairly, or ingrossed, whereof some are extant to this Day, and several more faithfully transcribed out of them, their Names being taken from the Places where they were so many Years kept, viz. the Book of Armagh, the Psalter of Cashel, the Book of Gleandaloch, &c.

The Irish Nation, from the very Beginning, took so much Care of their Antiquities and Histories, in order they should be fairly transmitted down to Posterity without Corruption, that anciently there have been in Ireland two hundred chief Annalists or Historians by Place and Office, who had Estates in Land assigned to them and their Issue after them in Perpetuity, as Dr. Keating in his Preface mentions. I do not think they could be paralleled by any Nation in this Affair.

And as they took care of their Antiquaries, so they did also, as Cambden mentions, of their Poets, Physicians, and Harpers, by assigning them Estates in Land.

Now

Now notwithstanding what I have hitherto mentioned concerning the Learning and Piety of the Irish, (which I have sufficiently proved by undeniable Authorities), I extremely admire that the English call them a rude, ignorant, and illiterate People; whereas it plainly appears to the contrary, and that they and most of the Western Nations were beholden to them for divine as well as human Learning. Sure it must be some national Prejudice, which occasions them to cast such Calumnies and Aspersions on the Irish, without any manner of Foundation; but Prejudice I know cannot speak well of any one. As for the vulgar sort of English, I cannot much blame them, because they know no better; but as for the better sort, especially the People of Quality, who are Men of Letters, and have the Advantage of Books to inform themselves, I cannot well believe they, without wronging their Judgments, can entertain such mean Notions of the Natives of this Kingdom, since their own Authors, which I have hitherto produced to confirm what I have said, can fully direct them.

I cannot say but there are some of the common People of this Kingdom rude and illiterate; but it is therefore a bad way of reasoning to conclude from thence that the whole Nation is so, that is, from particular Premises to draw a general Conclusion. In Answer to this, are not the Peasants, or English Boors, as rude, ignorant, and unmannerly, as any People in Europe; they will scarcely give you a civil Answer on the Road, or direct you where you intend to go; but here it is not so, for a poor Man will not only direct you, but go a Mile or two along with you, without asking any Reward, and if you want

want a Lodging, will entertain you after the best manner he can.

There are some Places in this Kingdom, where the very Herdsmen speak the Latin Tongue fluently : from hence I conclude, that a great Number of the common People here have Humanity, Manners, and Learning, which one in a thousand of the plebeian English has not. Now it would be a wrong way of arguing, to say, that the English Nation is rude and illiterate, because the common People are so ; I know by Experience the contrary, that there are in England as fine Gentlemen, as any in Europe, endowed with good Nature, Liberality, and Humanity ; and the very Enemies of Ireland will allow, that there are as polite Gentlemen in Ireland, as in any Part of the World, and are distinguished in most Courts of Europe, for their undaunted Courage, Learning, Generosity, and martial Discipline. The Irish are reflected on by the English, because they have a kind of Tone, or Accent, in their Discourse, (which they are pleased to call a Brogue). I think this ought to be no Disgrace to them, but rather an Honour, because they distinguish themselves by retaining the Tone of their Country Language ; which shews, that they have a Knowledge of it.

Would it not be an odd Thing for a Man to declare himself an Irishman, an Englishman, or a Frenchman, in a foreign Country, and not able to speak the *Lingua* of the Nation from whence he came, or even retain the Tone of it ? The Irish have a greater Right to cast this Reflection on the English ; for there is hardly a Shire in England, but has a different Tone in pronouncing the English Tongue ; so that often times one Shire cannot

cannot understand another : sure this is more culpable, to have so many different Tones in the same Kingdom, than one among the Irish : nay in London they refine and mince the English Tongue to that Degree, that it is scarcely intelligible, but by those who are acquainted with it. You may as well reflect upon the French, Dutch, Germans, Danes, Spaniards, Swedes, &c. because they retain the Tone of their respective Languages, by which you may readily distinguish them. Now most other Nations may escape the Censure of the English, but the unfortunate Irish, who must have Calumnies heaped on them.

The vulgar Sort of People in England, called the Natives of this Kingdom Wild Irish, and formerly thought they were caught in Nets and Toils, like wild Beasts ; but I am sure the better Sort had no such Notion. It is certain, they must have had a very mean, despicable, base and barbarous Opinion of them. I shall make no other Answer to this Aspersion, but to tell them, that I pity their Ignorance and Stupidity.

They reproach the common People of this Nation, for lousing themselves under Hedges and Ditches, on Holydays. In Answer to this I say, that they had much better do so, than be tormented with Vermin. I think it demonstrates their Neatness and Cleanliness. Which of you, who criminate them, were you ever so nice, would not be willing to get rid of a Flea, or a Louse, that bit you, though it were in the High-way ? Poor People, who have not Windows to their Cabins, must go into the open Air, where they may have Light to pursue the Vermin. The English, or any other Nation, are not free from them.

They

They also vilify the Irish Women for wearing Mantles, and say no such Dress was ever seen in a Christian Country: But if you believe Sir James Ware *De Antiquit. Hiber.* p. 61. who says, they borrowed this Fashion, or Dress, from the ancient Gauls; nay he says, he has seen the Women at St. Malos in Bretaine wear these Mantles An. 1649.

Isidorus, Varro de *Lingua Latina*, Lib. 4. and Strabo Lib. 4. *Geograph.* affirm, that the French wore them.

Mantle is derived from the French Word *Man-teau*: Varro calls it in Latin, *Sagum Gaunacum*, and in Greek, *Amphimalon*.

You may say, that Trowles are a ridiculous Dress, which was in former Times worn by the Irish, and now by the Highlanders in Scotland; but they ought not to be particularly pointed at; for Suetonius saith, that the Gauls wore them, when they were led in Triumph by Julius Cæsar.

The English say, we had not any Stone Buildings in Ireland before they came hither: But I say, we had; for St. Kenanus built the Cathedral Church of Duleek with Lime and Stone in the fifth Century, which Sir James Ware testifies in *Lib. de Disquis. Antiquit. Hib.* pag. 293. 'For, (says he), my Friend, Mr. William Moor, transcribed this Passage out of an old Manuscript, found in the Library at Cambridge.' I will quote the very Words, as they were found in the said Manuscript: 'Sanctum Kenanum Ecclesiam ibi construxisse Lapideam, & inde Damleag nomen accepisse.'

King Cormack built a Chappel at Cashel of Stone, very neatly arched, (which is to be seen at this

this Day), about the Beginning of the tenth Century, which is about 270 Years before the English came hither.

Donaldus O Bryan, King of Limerick, built the Monastery of the Holy Cross (An. 1160) in the County of Tipperary ; it is as fine a Bulding as any in Ireland.

Roderick O Connor, Monarch of Ireland, built a Castle in Tuam, before the English arrived here, as Sir James Ware mentions.

The Abbey of Cloanmacnoife was built of Stone in the sixth Century, where there are found Hebrew, Greek, and Irish Inscriptions, (as Sir James Ware affirms, pag. 302.) which shews the Learning of the ancient Irish.

St. Malachias, Archbishop of Armagh, built an Oratory of Lime and Stone at Armagh, as the above Author testifies.

I could enumerate a great many Structures of Stone raised here before the English landed, but these may suffice to prove what I proposed. Now if there was a Church built of Stone as early as the fifth Century, which I have fairly proved, why should there not be other Buildings of Stone made here ? This can be further demonstrated : For St. Patrick, and the Bishops and Priests who came with him from Italy, France, and other Countries, to this Kingdom, certainly must have had a Notion of Architecture, and building with Lime and Stone ; therefore it is probable they instructed the native Irish therein.

The Irish were aspersed for their Cruelty, intestine Broils, Barbarity, and frequent Murders : But I believe there was more said of them in this Point than they deserved ; but in case it were so, they are not the only People, or Nation, who committed these Things. For look over the
Histories

Histories of all Nations in those Days, particularly those of Germany, Italy, Florence, Spain, France, but singularly those of the Saxon Hierarchy, the Barons wars, and Lancaster and York Divisions in England, and you will find them more guilty in this Point than the Irish. The Foundation even of Rome, the Mistress of Civility and Learning, was cemented by Romulus with the Blood of his Brother Remus.

The Rebellion against Tarquin, the Factions of the Plebeians, the killing the Decemviri, the Tyranny of the Tribunes, the Conspiracy of Catiline, the Civil Wars of Sylla and Maritus, of Cæsar and Pompey, the total Change of their Commonwealth into Monarchy, accomplished by lawless and rebellious Force, by the Destruction of many Myriads of Men, thirty Emperors murdered at several Times, and also at one Time, that is, under Gallienus, at least twenty-nine Tyrants, in several Parts of the Empire, all plainly demonstrate, that the Romans shed one another's Blood more than any Kingdom in the World.

In Germany, the bloody Contentions there so long continued, until they resolved upon a Method of choosing an Heir apparent Successor and Cæsar in the Emperor's Life-time. From hence I conclude, that the Irish ought not to be stigmatized with Cruelty and Inhumanity more than other Nations.

The Irish are censured and reproached by several for their Unskilfulness and Ignorance in the Science of Music. In Answer to which I can demonstrate, that they are naturally Lovers of Music, and have a polite Taste of that Art, being well accomplished therein. For what Tunes are more agreeable, and afford greater Harmony

ny and Melody, than the Scotch or Irish Airs ? the Scotch being originally Irish, as I have fully proved.

It is certain, that generally the Irish Tunes are soft, mournful, and melancholy, (which may be very much attributed to the Circumstances, Genius, and Temper of the Nation), which to several Persons are most pleasing and delightful. I acknowledge they put the Air into such an agreeable Vibration, or Motion, that they strike my æsthetic Nerves with greater Harmony, Pleasure, and Satisfaction, than any other Tunes in the World, nay than your Italian Solo's and Sonata's ; for I never could distinguish or make any Sense of them. Notwithstanding there are as brisk and lively Tunes composed by the Irish, as by any Nation in the World, which may be suitable to the most chearful and volatile Tempers.

If the vocal and instrumental Music of this Kingdom were properly encouraged, it would in a short Time arrive to that Perfection, that it would be more entertaining, delightful, and satisfactory, than any foreign Music whatsoever ; besides the great Benefit and Advantage it would be to the Nation, that the Money which Foreigners annually run away with, should circulate therein. I think all true Patriots and Friends of their Country ought to promote and encourage this Affair, as well as they do other Arts, Sciences, and Manufactures produced therein, which may tend to the Advantage of it.

Giraldus Cambrensis, who renounces all Partiality in Favour of the Irish, says in the 19th Chap. of his History, ‘ In musicis solum instrumentis commendabilem invenio gentis istius diligentiam, in quibus præ omni natione quam
‘ vidimus,

‘vidimus, incomparabiliter est instructa.’ ‘I find the commendable Diligence of that Nation to be particularly employed in musical Instruments, with which they are incomparably furnished above any other Nation that I have seen.’ The same Author bestows a great Encomium upon the Irish Music in the same Chapter. ‘Tam suavi velocitate, tam dispari paritate, tam discordi concordia, consona redditur, & completur melodia.’ ‘The Melody is compleated, and rendered agreeable by so sweet a Swiftness, by so unequal a Parity of Sound, by so disagreeing a Concord.’

Several of the English and other Nations are apt to say, that the Kings of Ireland did not wear Crowns of Gold, after the manner of other Nations: But to convince them, Hector Boetius, in his second and tenth Book, declares, that the Kings of Scotland wore them from the Time of Fergus the Great, which was about the Year of our Lord 473, to the Reign of Achaius; therefore it is but reasonable to conclude, that in this Practice they followed the Irish Monarchs, from whom they derived their Descent and Customs.

But what greater Evidence can there be to confute them than Matter of Fact; for there was found a Crown of pure Gold in the Year 1692, at a Place called Barnanely, or the Devil’s Bit, about ten Foot under Ground, by People who were cutting Turf there. Some are of Opinion, that it belonged to some of the Irish Monarchs before Christianity was planted here, because it was not adorned with a Cross. The Figure of which Crown you may see in Mr. Dermo’d O Connor’s Preface to his Translation of Dr. Jeoffry Keating’s History of Ireland.

SIXTHLY, The Antiquity of the Triennial Assemblies, (which we now call Parliaments) and the Laws of the Irish Nation.

The primitive Irish had three great Councils, or Triennial Assemblies, viz. the Councils of Taragh, Eumhna, and Cruachain. The first was a Triennial Parliament of all the Estates assembled at Taragh in Meath, about the Beginning of Winter. It was first instituted by Ollamh Fodla, Monarch of Ireland, An. Mund. 3236, which was constantly observed afterwards, until the Dissolution of the Irish Monarchy: It was enacted in this Session, that it was Death without any Hopes of Mercy, (nay even from the Monarch himself) to extend it to any Person whatsoever, who either assaulted, wounded, struck, or drew a Weapon at any Man attending that great Assembly, or was convicted either of Robbery, or Stealth, during the Session. It was called only for making wholesome Laws, reforming general Abuses, revising their Antiquities, Genealogies, Chronicles, and for restoring and preserving Peace, Unity, and Love among them, by feasting together for seven Days in one great House built for that purpose; it was very long, but narrow, with Tables placed on both Sides and both Ends; when the Entertainment was ready, the House was cleared of all Persons whatsoever, only the Marshal and the chief Herald; when Notice was given that the Dinner was ready, then the Esquires, or Shield-bearers to the Princes and Nobility, came to the Door, and there delivered their Shields to the Marshal, who, by the Herald's Direction, hung them up in their proper Places, over the Tables prepared for them: Then the Kings, Princes, Estates, military Men, &c. came in,
and

and placed themselves, each under his own Coat of Arms blazoned on his Shield, without any Disorder or Confusion about Precedency, not any Man sitting on the Out-side of the Tables, or any Woman admitted.

In the other two Councils, the Matters principally debated by the Nobility and Gentry, were concerning the Affairs of all the Artificers and Tradesmen, whereof a great many were summoned to be at each Assembly; out of which they chose sixty of the most eminent in each Profession, and gave them Authority all over the Kingdom, allowing them distinct Jurisdictions, to reform all the Abuses of their several Callings. All which Dr. Keating relates as established in the Reign of Tuathaall Teachtvair, Monarch of Ireland, A. D. 130.

There was a Triennial Assembly, or Parliament, of all the Estates, Spiritual and Temporal, held under Logarius, Monarch of Ireland, A. D. 435, St. Patrick being present. If the Parliaments were so ancient, it is certain the Laws of the Nation must derive their Antiquity from them. These which I shall now mention were some of their Laws. They were not according to the old Levitical Laws, Body for Body, Eye for Eye, Tooth for Tooth, &c. The Criminal, or offending Person, was only to be fined, paying such a Sum of Money; or in case he had it not, he was to give the Value of it in Cattle or Land.

If he broke the Peace, given under the King's Hand and Seal, he should forfeit 144 Pounds; if given under a Magistrate's Hand, &c. five Pounds. If he murdered a Man in his House, he must forfeit all his Estate and Money to the King, and be out-law'd. If he shed Blood on the Sab-

bath-day, Christmasc-day, Whitsunday, the Purification of the Virgin Mary, &c. he was to pay twenty Shillings. If he killed a Man on any of those solemn Days, he was to forfeit five Pounds; on other Days only two Pounds. If he robbed, stole, or ravished a Woman, he was obliged to pay forty Shillings. A Widow, if she committed Fornication, twenty Shillings. A Maiden, for the like Fault, ten Shillings, &c. Two Thirds of these Fines were given to the King, the other to the Lord or Chief of the Clan. You take these to be but mild Laws, and easy Punishments, and therefore reproach the ancient Irish for them; but I can assure you, the very same Laws were observed by the English Saxons in the Reign of Athelstan, which you may see in Domesday Book. It is mentioned there, that if any one killed a Duke, or an Archbishop, he was fined fifteen hundred Groats; if a Bishop or Earl, eight hundred; if a Viscount, four hundred; a Presbyter or Baron, two hundred, &c.

There were other Customs and Laws among the Irish, such as the Law of Tanistry; by this Law hereditary Right was not observed among Lords, Chiefs or Heads of Families, but commonly he that was the most worthy, and had the greatest Interest or Party to support him, was commonly elected, even whilst his Predecessor lived; then he was called Tanista, that is, the second in Power in the Family: Tanista seems to be derived from the Word Thanus, signifying the Prime Minister, Head Steward, or Major Domo.

There was another Law called Gavel-kind, by which the Inheritance was equally divided between the legitimate and illegitimate Sons; in case there was no Male Issue, it was divided
among

among the highest Relations of the Male Kind, the Women were quite excluded.

But this Law was only observed by the meaner sort of People, who paid Taxes, Tributes, Sute, and Service to Lords of Manors. This Law was in Force among the North Britons, until the 34th Year of Henry VIII.

There was another Law called the Brehon Law, by which it lay in the Power of the Judge to decide all Controversies between Party and Party, and to fine any one who was guilty of Theft, Murder, Manslaughter, &c. they had the eleventh Part of the Fines for their Service; they were generally elected out of one Family. There were other Laws and Customs, which are too tedious here to insert.

SEVENTHLY, Ireland was remarkable in former Times for Hobbies, Wolf-Hounds, Elks, Gos-hawks, Cocks of the Wood, and Pilchards, which very much demonstrate the Antiquity of it, most of these being scarcely found in other Parts of the World: I need not describe them, they being so well known by the Natives of the Kingdom.

EIGHTHLY, I shall shew the Antiquity of Gold, Silver, Lead, &c. also that of Coin in this Kingdom. There have been found in it by the ancient Irish and Danes, Silver, Lead, and Copper Mines in great Plenty, as Hadrianus Junius among the rest of his Encomiums on Ireland declares.

*Et puri argenti venas, quas terra refoffis,
Visceribus, manes imos viffura recludit.*

A. M. 3011, Tigernmasius, Monarch of Ireland, first found out Gold and Silver Mines near

the Banks of the River Liffy, whereof he ordered Gold and Silver Vessels to be made.

A. M. 3168, Ennius Airgtheach, Monarch of Ireland, was the first that ordered Silver Shields to be made.

A. M. 3481, Ennius Ruber ordered Silver to be coined.

A. D. 254, Cormacus, Monarch of Ireland, had his Palace well furnished with Vessels and other Utenfils of Gold, Silver, and Brass, all which O Flagherty in his Ogygia declares.

A. D. 1004, Brienus Borumha, five Boreus, Monarch of Ireland, laid as an Offering on the Altar in the Church of Armagh, twenty Ounces of pure Gold, as Sir James Ware testifies.

A. D. 1136, Tordelvachus Magnus O Connor, by his last Will and Testament bequeathed to several Churches all his Jewels, gold and silver Plate, as Peter Welsh mentions.

The King of Limerick gave this Monarch, A. D. 1152 for his Ransom sixty Ounces of Gold, and a gold Cup, called Bryan Borewee's Cup.

An. 1157, Mauritius O Loghlin, Monarch of Ireland, gave sixty Ounces of Gold to the Church of Mellifont.

Donatus O Carrol King of Orgallia, gave sixty Ounces of Gold; and Dervorgilla, the Wife of Tirny O Ruark, as much to the same Church. And there was collected by the People of Ossory, for the Relief of a distressed Gentleman, four hundred and twenty Ounces of pure Silver, as Sir James Ware relates.

From hence we may collect, that it is not to be doubted that the ancient Irish had Gold and Silver in great Plenty long before the English came here. And that they had Money is certain,

tain, as appears by a Letter writ by Lanfranck, Archbishop of Canterbury, An. 1074, to Tordelvachus King of Ireland, desiring him to reform that sinful Custom among the Bishops, who confer Holy Orders for Money.

There is nothing surer than that the Danes had Money coined for them, the Figures of which Sir James Ware shews in his *Antiquit. Hiberniæ*, p. 153. He says also, that some Countrymen, who were digging near Glandelagh in the County of Wicklow, found a great many Silver Pieces, whose Figures he shews in the said Page. They were coined for some of the Irish Kings.

So now it is not in the least to be doubted, but that we had Money long before the English came hither.

Ninthly. The very ancient musical and warlike Instruments, used by the Irish, demonstrate their Antiquity, such as the Harp, which was first invented by Jubal long before the Flood, as you may see in Genesis iv. 21. Holy David frequently made use of it to allay the evil Spirit of Saul, and to praise God; for, says he, *Praise the Lord on the Lute, Harp, and Pipe*, Psalm cl. 3, 4. They had the Drum also, which they were more dextrous at beating than any Nation in the World, as Giraldus Cambrensis in his *Topograph. Hiber. Destinct. 3. Cap. 11.* affirms. This is an ancient Instrument as you may find in Exodus.

Tenthly. I shall shew you the ancient military Discipline, and warlike Arms made use of by the Natives of this Kingdom, also their undaunted Courage, Conduct, Bravery, and martial Spirit even to the present time, by which means I shall endeavour to clear them from

that opprobrious Name of Cowardice, which some would wrongfully stigmatize them with.

The Irish Militia, or Army in the Time of Peace, in the Reign of Cormack Ulfada, a little after the Birth of Christ, consisted of three Battalions, of equal Number each, in all nine thousand Men, under several Commanders, and Fionn-mac Cual their General, who was neither Giant, Dane, or Foreigner, nor any of his Captains, or Soldiers, as was fabulously reported by Hector Boetius, Hanmer, &c. these were the stoutest and bravest Men in the Kingdom, they were kept in constant Pay by the Monarch, to guard the Coasts from Invaders, and to suppress Rebellions at home ; in Case of Emergency, or time of War, they were augmented to seven Battalions or twenty-one thousand Men.

In Munster there was another Standing Army, or Militia, called the brave and victorious Dalgassions, or, Dal-gheasse, these were the Life-Guards, or Gens d'Armes of the successful Kings of Munster ; they attended O Callaghan, and Brien Boraimh Kings of Munster, in the second Danish War, they were chiefly composed of the ancient noble Families of the O Brians, O Callaghans, Mac Mahons, and Macnamarras.

In the Beginning the Irish Cavalry or Horsemen did ride without Saddles, but soon after they made use of them, without Stirrups, because they were so active, they could mount without their Assistance. Sir James Ware, Cap. 12. Antiquit. Hiber. tells us, that formerly, after the said manner, the English, Saxons, Britons, French, and Romans rode.

The said Horsemen fought either with Spears, or Arrows, each Horseman had a Servant-Boy armed

armed with Arrows fastened with Leather Straps attending him, commonly called a Daltine.

The Infantry or Foot were composed of two Sorts: The First were called Gallowglass, they were armed with Iron Helmets, and Coats of Mail, and wore long Swords, in the left Hand they carried sharp Axes,

The Second were called Kernes, who fought with Arrows, Swords, and Skeynes, their warlike Instruments of Music were the Bagpipes and Drum. Solinus Cap. 25. affirms, that they took great Pleasure in having their Arms clean and bright, and that the Hilts of their Swords were made of the Teeth or Bones of Sea Fish, made as smooth as any Ivory. If we give Credit to Ulysses Aldrovandus, their Ensigns or Colours in Battle, were a Sword in Hand, in a Field Or, and a Semi-eagle in a Field Argent.

You must understand, that one half of the Escutcheon was yellow, and the other white.

Giraldus Cambrensis says, that the Arms, or Weapons, which the Irish carried when the English first came hither, were short Pikes, Darts or Javelins, and large Axes so well steeled, that a Helmet, or a Coat of Mail, could not defend the Body from a Stroke of one of them.

When they were near their Enemies, before they engaged, that they might be heard by them, I suppose, in order to terrify them, and to encourage their own Men, they shouted with a loud martial Voice, Farra, Farra. The Scythians, Germans, Grecians, and Romans formerly used the Custom of shouting before Battle.

The Grecians cried Eleleu, as Plutarch and Suidas observe, from whence it is supposed our Irish Women derived their Aleleu, which they
cry,

cry, when they lament their deceased Friends. We have Reasons to believe, that some of the Grecians were in this Kingdom, for there is a Church in Trim called the Grecian Church, as Sir James Ware affirms, Pag. 66. *Antiquit. Hiber.*

Also we have an Account of one Dobda, a Grecian Bishop, who followed St. Virgilius out of this Kingdom; Wiguleus Hundius mentions him in his Catalogue of the Bishops of Saltzburg, that he was a Disciple to the said Virgilius, &c. When the Posterity of Nemethus was expelled this Kingdom, they went to Greece, and in about 200 Years after they returned here again; viz. the five Sons of Dela. We may collect from hence, that the Irish had this Custom from the Grecians, tho' the English reproach the Natives of this Kingdom for it, and say it is a barbarous one, not made use of by any other Nation in the World: But they may here see the contrary; and if they think proper, they may call the valiant and learned Grecians Barbarians, Savages, &c.

Now I shall proceed to give you an Account of the native Courage and martial Exploits of the Milesians: Æneas Olmiadius, Monarch of Ireland, A. M. 3150, conquered the Picts, Firbulgians, the Inhabitants of the Orcades, and the Northern Britons, called Longobardians, in several Battles; and so utterly reduced them, that he made them his Tributaries.

When the Picts began to rebel again, they were overcome, and brought to Subjection by Reactus Carporuber, Monarch of Ireland, A. M. 3610.

Niell of the nine Hostages, Monarch of Ireland, A. D. 379, so called because he took Hostages

Hostages from the four Provinces of Ireland, from the Britains, Picts, Delrheudeans, Saxons, and the Morini, a People of France near Picardy. This valiant Prince made not only Albion, and the other Parts of Great Britain as far as the South, tributary to him, but with a mighty Force of Irish, Picts and Britains landed in France, and marched as far as the River Loire, and it is thought would have conquered most Part of that Kingdom, if he had not been treacherously murdered there.

Fergus the Great, King of Ireland, landed in Pictland, or Albion, fought Coilus King of the Britains, (who invaded the Irish Territories), destroying him and his whole Army. He was declared King of Albion, being now what we call Scotland, which Buchanan declares, *Rerum Scotticarum*, Lib. 1. But Kinethus, Monarch of Ireland in the seventh Century, intirely subdued them.

The gallant Milesians, with the Picts their Tributaries, and a few fugitive Britains, fought the Romans and their Confederates under the Command of Agricola, and destroyed above thirty thousand of them, as Dio and Spartanus testify.

Certainly the Irish must be Men of great Resolution, Valour and Spirit, who defended their Kingdom for above two hundred Years against the perpetual Incurfions, Invasions, and Inundations of the barbarous and cruel Norwegians, Danes, Easterlings, &c.

Adolphus Cypreus transmits to Posterity the brave Performance of the Irish in their Wars with them; I shall only mention one Particular in his Annals of the Bishops of Sleswick, a City in Denmark; these are his own Words in Latin,
in

in the sixth Page of that Work : ‘ Rynerus rex
 ‘ Danaorum quinquagesimus-sextus potentissimus,
 ‘ qui tamen ab excitata fortuna quæ ipsi in sub-
 ‘ jugandis regnis Sueciæ, Russiæ, Angliæ, Sco-
 ‘ tiæ & Norvegiæ plurimum favit, ad inclina-
 ‘ tam & pene jacentem descivit; namque ab
 ‘ Hiberniæ rege captus, in carcerem expiravit
 ‘ anno 841.’ In English thus : ‘ Rynerus the
 ‘ fifty-sixth most powerful Monarch of the
 ‘ Danes, who nevertheless from the Height of
 ‘ Fortune that favoured him so mightily in sub-
 ‘ duing the Kingdoms of Swedeland, Russia,
 ‘ England, Scotland, and Norway, he was at
 ‘ last cast down; for being taken by the King
 ‘ of Ireland, he died there in Prison Anno 841.’

It is certain the Irish protected their Country so far from the Danes, Norwegians, &c. that they never suffered them to be Masters of it, the Monarchs and Pentarchs always retaining their Dignities, (but the English cannot say as much); for they from time to time destroyed and demolished them in a manner as fast as they came, till at last they were quite extirpated by that renowned and illustrious Prince Brien Boraimh, and his victorious and intrepid Son Murchoe, at that memorable Battle of Clontarf; this was the twenty-fifth Battle this valiant Monarch fought against them with Success.

Roderick, the King of Britain’s Son, invaded Ireland A. D. 966, with a powerful Army, but lost both it and his Life by those he invaded, as Hanmer affirms.

Soon after Magnus King of Denmark, attempting to recover what his Ancestors had lost, landed here with a numerous Army, which was soon vanquished, and himself killed by the victorious Irish.

It would be too tedious here to enumerate all the other Battles, which they fought against their foreign Enemies, and the Victories they obtained over them, as also those among themselves at home, and to give you an Account of the great Courage and Resolution of their Monarchs and petty Kings, two thirds of which, according to the best Accounts, died in the Bed of Honour; therefore what I have hitherto said on this Subject, may be sufficient to prove the martial Spirit of the ancient Irish. They were called Milesians, quasi Milites, because they were Soldiers originally; upon which Account, I suppose, the Name of Milefius was given to one of their Ancestors.

Now I shall descend to latter Times, wherein I shall give you a very brief Account of some of their martial Exploits.

Who could behave with greater Conduct and Bravery than General Sarsfield, and the Irish, at the Battle of Landen, which was fatal to the English?

The great Vendosme was so charmed with their Courage, and so amazed at their Intrepidity, at the Siege of Barcelona, that he had a particular Regard for them until the Day of his Death.

Nor was the Courage of Clare's Regiment, commanded by the Lord Clare in Person, less remarkable at the Battle of Blenheim, where a Dutch or German Regiment, consisting of 1500 Men, was cut to Pieces by it, the Colonel of it with a few Officers and about sixty Men escaping their Fury. When the said Colonel, called Gower, made his Complaint to the Duke of Marlborough that he had lost his Regiment, at the same time there was an English Colonel present, who said

said he wished he had been there with his Regiment; 'I wish you were,' said Gower, 'for I would have a Regiment, and you would have none.'

At Ramillies we see Clare's Regiment shining with Trophies, and covered with Laurels again, in the midst of a routed Army.

With what undaunted Courage, Resolution, and Honour, did the Irish Regiments under Lee, O Brian, Dorrington, Galmoy, and O Donnel, behave at the Battle of Malplaquet?

At Spireback, Nugent's Regiment, by a brave Charge upon two Regiments of Cuirassiers, brought a compleat Victory to an Army upon which Fortune was just turning her Back.

At Toulon Lieutenant-General Dillon distinguished himself, and chiefly contributed to the Preservation of that important Place.

Count Medavi attributed his Victory over the Imperialists in Italy to the Irish Regiments.

Sir Andrew Lee shew'd himself a gallant Soldier, when he defended Lisle under Marshal Bouffleurs, against the Thunderbolts of War, the Prince of Savoy and the great Duke of Marlborough.

And General Roth gained immortal Honour by several memorable Actions, particularly by his Conduct under the Duke of Berwick in the late War between France and Spain.

To the Valour of the Irish Regiments, France in a great measure owes not only most of the Trophies she gained in the late War, but her own Preservation also; to which the following Verses allude :

—— Sine milite Scoto
Nulla unquam Francis fulsit victoria castris,
Nulla

Nulla unquam Hectoridas sine Scoto sanguine
clades
Sævior oppressit.

In short, the Irish Troops did the Allies the most considerable Damage which they received in the last War.

Rescuing Cremona out of the Hands of the Germans, by only two Irish Regiments, (Dillon's and Bourk's) was such a bold and surprizing Action, as I believe can hardly be paralleled in History.

The Day that the said Action was performed, Marshal De Villeroy was taken Prisoner by Colonel Mac Donnal, an Irishman in the Emperor's Service.

There were a great many brave and warlike Exploits performed by the Irish Regiments in Spain, as well as those in France, which were commanded by Gentlemen of as great Conduct and Honour, viz. Sir Patrick Lawless, Count Mahony, Lieutenant General Crofton, &c.

There were several of the Irish Gen. Officers in Portugal and Germany, viz. General Bogan, Count Taaf, Count Brown, General O'Dwyer, General Wallis, Count O'Neil, Colonel Nealan, &c.

There is scarcely any Court in Europe but there are Irishmen advanced to Stations of Honour and Dignity; you see what a great Man General Lacy is now in the Court of Russia at the Head of 80,000 Men.

Not any Men upon Earth could behave with greater Resolution, Courage, and Intrepidity, than the Irish at the Siege of Limerick, in defending it two Years successively against a powerful victorious Army of veteran Troops; at the first Siege (King William being at the Head of them) a
Breach

Breach was made thirty or forty Yards wide, so that a Coach might drive a full Gallop into the Town; upon which it was stormed with the greatest Fury imaginable; but with what Bravery and uncommon Courage did the Irish defend the said Breach, and drove the English out of their Trenches to the very Body of their Army, in which Action the said King lost about six thousand Men, raising the Siege next Day.

That was great Conduct, Courage, and Management in Sarsfield to blow up the Guns, and destroy the Provisions and warlike Stores that were coming to the English Camp at Ballynity, which Exploit prolonged the War another Year.

At the Battle of Aghrim the Irish Troops behaved so gallantly, bravely, and with such Intrepidity, (which their very Enemies do allow) that if it had not been for the Hand of Providence which turned the Scale, we should inevitably have lost the Day; for the Race is not to the Swift, nor the Battle to the Strong, but as he thinks proper.

If you view the English Army in Flanders and Spain under Queen Anne, you will find they were as brave and valiant Men as any in Europe; they fought against Stone Walls, Ramparts, and Bulwarks, as well as armed Men, above a third Part of the General Officers and private Men in it were Irish, and almost another Part Scotch, who were Irish primitively.

The General Officers, who remarkably distinguished themselves there for their Bravery and Conduct, were not a few; such as the Right Honourable James Earl of Barrymore, Cadogan, Ingoldsby, Sabine, Echlin, Wynne, Langston, Gorge, Sir Thomas Prendergast, and several others,

others, which would be too tedious here to mention. Did any Troops ever behave with greater Honour, Courage, and Magnanimity, than the Royal Irish Dragoons, Scotch Grays, and the Royal Scotch, in the late Wars in Flanders, upon all Exigencies and Difficulties; they in a great Measure supported the Dignity and Credit of the English Army.

I shall not here give you a particular Account of the memorable Exploits and gallant Actions of the Irish in the said Wars, but refer you to the Annals of Queen Anne's Reign, where you will be fully informed.

Many Men now alive can testify the undaunted Resolution, Bravery, and Valour of the Inniskillen Regiments, and the Inhabitants of Derry, in the late Wars of this Kingdom. It is the Opinion of several, that the Reduction of it was chiefly owing to them, and the rest of the Protestants of Ireland, under the Conduct and Command of so brave a General as his Sacred Majesty King William.

By saying this, let not any one apprehend I reflect on the English Army which landed here, for their Courage, Intrepidity, and Conduct was undeniable; but the Country disagreeing with them, Numbers of them died, and most of the rest who survived were sickly, which very much retarded their Progress.

It is superfluous to say any more on this Subject, since the late Battle of Dettingen can fully demonstrate the Bravery, undaunted Courage and Loyalty of our Irish Troops, in the Presence of our royal, magnanimous, and ever renowned Monarch George II. upon which Account he took particular Notice of them.

I shall only add, that the British Empire cannot shew more loyal Subjects to him and the present Government than they; upon which Account they are to be depended on in the greatest Exigencies, for their undaunted Courage and Loyalty will not permit them to turn their Backs, but would rather die gloriously in the Bed of Honour.

The very Roman Catholics of Ireland have proved themselves to be loyal Subjects to the present Government; for there has been no Rebellion or Insurrection here since the late Wars of Ireland, though since then three in Scotland. Their Valour also, Conduct, and Intrepidity in Battle are unquestionable, which I have fully hitherto demonstrated, and very lately appeared at the Battle of Fontenoy. For as I have been informed, we should have obtained a compleat Victory there over the French, only for some Irish Battalions, which turned the Scale.

The Irish and Scotch Troops are the best the King of France has, for they in a great Measure support his Crown and Dignity; but I think they are very culpable in the Sight of God and Man, to fight for him against their lawful Sovereign. I wish with all my Heart there were some Means or Method taken to keep them at home in their own Countries, that they might be only serviceable to the present Government.

Now in Italy General Brown, Count Neillon, Colonel Maguire, and other Officers in the Imperial Service, have gained great Honour and Renown for their Conduct and Bravery.

It is not to be admired that the Gathelians, or Milesians, are such stout, couragious, and warlike People, since they derive their Origin from the valiant Scythians, who were accounted the bravest
Soldiers

Soldiers in the World, for they thrice conquered Asia, and made it tributary to them for the Space of 1500 Years. They destroyed Cyrus and his numerous Army, overcame Zopyrion (General to Alexander the Great) and his whole Army, conquered the Egyptians, Persians, &c. but they never were conquered, neither paid they Tribute, or even so much as Homage, to any Emperor or King; they heard of the Roman Arms, but never felt them; they by their Sword founded the Bactrian and Parthian Empires, as you may see in the 2d Book of Justin's History, and 3d Chap. They were strong lusty Men, inured to Hardships, Labours, and Wars, which Character may justly be attributed to the Irish. Now with what Assurance and Confidence can any Man, or Set of Men, of what Nation, Degree, or Quality soever they be, so flagrantly and palpably stigmatize the valiant Irish with Cowardice, who destroyed the Picts, beat the Romans, Britons, and Saxons, almost subdued the Gauls, taking Hostages from them, conquered and expelled the Danes out of this Kingdom, after several Invasions, and behaved themselves with such Valour and Bravery in Spain, France, Germany, Flanders, Italy, &c. Cremona, Limerick, and Aghrim can testify their Intrepidity and Courage, Instances scarcely to be paralleled in History.

But it may be objected, that at the Battle of the Boyne, and in other Places; at the Beginning of the late Wars of Ireland, the Irish behaved but indifferently. This can easily be answered; for how could it be expected, that Men not disciplined, just taken from the Plow and the Spade, a great Number of which having scarcely Cloaths, Arms, or Pay, and never being in

any Engagement, should be put on a Level with veteran Troops; notwithstanding all these Inconveniences, I am credibly informed, if King James had headed his Army at the Boyne (as King William did) by his Presence encouraging his Soldiers, and had not so much Compassion on his English Subjects, as he called them, the Irish would stand by him to the last Extremity. It is certain they gave a noble Charge at the Beginning of the Battle with uncommon Bravery, and put the English into some Confusion; but they were dispirited when their King fled with some of their best Troops. I only say thus much, that the Irish, want only Discipline, Instruction, Pay and Encouragement, to make them good Soldiers; for they are naturally tractable, docil, couragious, and greedy of Glory, by which Means they shine brighter in the Field than other Nations.

Before I finish this Treatise, I must beg Leave to infer, that any Gentleman, of what Degree, Rank, or Station soever he be, ought not to cast national Reflections, their Consequences being so dangerous; for he fetches a great Number of Enemies on his Back, some of which (he may fully be assured) will some time or another call him to an Account, and make him give Satisfaction, perhaps with the Loss of his Life. I think it shews great Weakness, Indiscretion and Folly, to cast general Aspersions on any Kingdom, they seldom or ever being true.

Will you vilify and reproach a Nation, because some of the Natives thereof treated or used you ill, or did not behave themselves politely, mannerly, or as became Gentlemen; this is a wrong Way of arguing, for from hence you must conclude, that they are all guilty of the same Faults,

Faults, (whereas there is not any Nation in Europe, but there are some good and some bad, some learned and some ignorant, some mannerly and some rude, &c.) which shews you are very ignorant of the Rules of Logic, from particular Premises to draw a general Conclusion.

Therefore I would advise and admonish all Gentlemen to be very cautious in throwing Calumnies on any Nation, let it be ever so despicable; for the Natives thereof will be so irritated and provoked, that they will study nothing but Revenge, which very often ends in Scenes of Blood.

It is known by Experience, (the Reason or Meaning of it I cannot well tell), that not any personal Affront or Abuse is half so much resented as a national one; nay it animates a Coward to draw a Sword in the Vindication of it, in which if he dies he thinks he dies gloriously and bravely, as is verified in this old Saying, *Dulce & decorum est pro patria mori.*

Certainly, drawing our first Breath, and being educated in a Country, must make such Impressions on us, as to have a real Regard for, and not permit us to be unmindful of it, as these Verses declare :

*Heu ! quam natale solum, dulcedine cunctos,
Lactat, & immemores non finit esse sui.*

1. The first part of the document is a list of names and addresses, which are arranged in two columns. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", and addresses such as "123 Main Street", "456 Elm Street", and "789 Oak Street".

[illegible]

1. I am a person of good character and of good repute in the community.

A N
ETYMOLOGICAL
TREATISE.

S H E W I N G

The DERIVATIONS of most of the PROPER NAMES given to the Inhabitants of this KINGDOM; with those of the Cities, Towns, and other Places contained therein, from the *Irish, Latin, Greek, Hebrew,* and other Languages.



D U B L I N :

Printed in the Year MDCCXLVIII.

ETYMOLOGICAL TREATISE.

SHEWING

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Names given to the Inhabitants of this
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and other Languages.



DUBLIN:

Printed in the Year MDCCXLVIII.



A N

Etymological TREATISE, &c.

A.

- A** DAM, Heb. red Earth.
 Abraham, Heb. high Father, or the Father of a Multitude.
 Andrew, Gr. manly.
 Alexander, Gr. a helper of Men.
 Aaron, Heb. Teacher, or Mountain of Strength.
 Abel, Heb. Vanity, or Grief.
 Absalom, Heb. Father of Peace.
 Achilles, Gr. without a Lip, or an Easer of Pain.
 Æmilia, Gr. Eloquence.
 Æneas, Gr. Praise.
 Austin, or Augustin, Lat. increasing the Church.
 Anthony, Gr. flourishing.
 Arthur, Br. a strong Man.
 Ananias, Heb. the Answer or Reply of the Lord.
 Abigail, Heb. Exultation of the Lord.
 Alan, Slav. a Dog.

Albert,

- Albert, Sax. Al-bright.
 Agatha, Gr. Good.
 Amy, Fr. Beloved.
 Anne, Heb. Gracious.
 Anstafe, Gr. strait, or standing upright.
 Arabella, Lat. a pretty, or pleasant Sanctuary.
 Avice, Ger. i. e. Lady Defence.
 Allen, Lat. strange, foreign, or disagreeable.
 Aristarchus, Gr. the best Governor.
 Aristippus, Gr. the best Horseman.
 Amery, Ger. always rich.
 Amoz, Heb. strong.
 Archelaus, Gr. Prince of the People.
 Alban, Lat. white.
 Ambrose, Gr. immortal.
 Agnes, Gr. chaste.
 Alice, Ger. noble.
 Arlotta, Ital. proud Whore.
 Anchoret, Gr. Hermit.
 Angelot, Lat. a little Angel.
 Athlone, Hib. a fenny or moorish Place.
 Athenree, Hib. the Seat of the King.
 Armagh, Hib. a good Height ; or a high Field.
 Ardagh, Hib. high.
 Aghabo, Hib. the Field, or Foord of an Ox.
 Ardfert, Hib. a high wonderful Place, or the height of Miracles.
 Ardgile, Hib. Highland Irish.
 Ardragh, a lucky Height or Hill.
 Aghran, Hib. entangled.
 Athboy, Hib. a yellow Place.
 Athy, Hib. the Place of a House.
 Amorea, Lat. Love.
 Arde-mola, or Mullugh, one of the Gaulty Mountains, Hib. a high Top, or Summity.
 Ariglin,

Ariglin, Hib. a Valley producing Silver.
Abiather, Heb: an excellent Father.

B.

Burgh, or Burke, a great Burrough, or a free
and numerous Society of People.
Baldwin, Ger. a bold Conqueror.
Barbara, Lat. rude, uncivil.
Betrice, Lat. happy, blessed.
Baptist, a Baptizer.
Barnaby, Heb. the Son of Consolation, or Prop-
hecy.
Bartholomew, Heb. the Son of Ptolimæus.
Basil, Gr. Royal.
Benjamin, Heb. Son of the right Hand.
Bennet, Lat. Blessed.
Bernard, Ger. Bear.
O Brien, Hib. Strength or Power in him; also
it may signify fighting.
Blanch, Fr. White.
Bantry, a Widow.
Boyle, Hib. Strokes.
Barnamullugh, Hib. a Gap, or Passage of
Strokes.
Ballynafad, Hib. a Town having a long Foord.
Biolane, Hib. lively, or having abundance of
Cows.
Birr, Hib. a Spit.
Brusnugh, Hib. a Heap of Sticks gathered for
Fuel.
Ballintubber, Hib. Well Town, or a Town with
a Well in it.
Ballymore, Hib. great Town.
Ballyboy, Hib. yellow Town.
Ballinlough, Hib. Lough Town.
Ballynahinch, Hib. a Town in an Island.

Beau-

- Beaunchuir, Hib. a fresh blessing.
 O Braccan, Hib. a little Trout.
 Ballymullen, Hib. Miltown.
 O Brady, Hib. fine Drink.
 O Brenane, Hib. a Drop of the River.
 Ballyporeen, Hib. a Town producing Beans plentifully.
 Ballywhoother, Hib. Cream-town, or a Town producing Cream in abundance.
 Ballynah, Hib. Ford-town.
 Ballynard, Hib. high Town, or a Town upon a height.
 Ballynamonugh, Hib. Bog-town.
 Ballynaloe, Hib. Battle-town, or a Town where a Battle was fought.
 Ballymullane, Hib. a Town praise-worthy.
 Ballyshandrigh, Hib. a Town of an old Druid.
 Ballyfinn, or Ballyfiny, Hib. white Town.
 Baltymore, Hib. a Town with a great House.
 Ballyclough, Hib. Stone Town.
 Ballykarny, Hib. Karnewtown.
 Ballintemple, Hib. Church-town.
 Ballymackeogh, Hib. Mac Keogh's Town.
 Barry, Hib. the Summit, or Height of a King.
 Ballyscudane, Hib. Herringstown.
 Ballytinnee, Hib. a Town with a new House.
 Ballynakill, Hib. Church-town.
 Ballynasloe, Hib. the Town of a Multitude of People.
 Ballyshannon, Hib. a peaceable Town.
 Brannagh, Hib. expert in fighting on Horseback.
 Boohelly, Hib. Boys, or destroying a Boar.
 Ballysheehan, Hib. a peaceable Town.
 O Branuck, a handsome or fine Hill.

C.

Cain, Heb. Possession.

Cadwallader, Brit. powerful in War.

Cæsar, Lat. so called, because he was cut out of the Womb ; others derive it from his Hair, because he was born with it.

Caleb, Heb. Dog, or hearty.

Carolus, Gr. totally wise or prudent.

Christopher, Gr. Carrying Christ, or Christ's Carrier.

Clement, Lat. mild, merciful, or courteous.

Constantine, Lat. steddy or persevering.

Cuthbert, Sax. famous in Science.

Cornelius, Lat. Horn of War.

Catharine, or Katherine, Gr. pure.

Charity, Lat. Caritas.

Christian, Lat. Christiana.

Cicely, or Sisley, Lat. grey-eyed.

Clare, Lat. bright, fair, or honourable.

Constance, Lat. resolved, even, or stedfast.

Conrade, Ger. able Council.

Cham, Heb. Cunning.

Clonmel, Hib. a Corner of Honey.

Cahir, Hib. Wax, or a Chair.

O Connor, Hib. a fresh Nut.

Cork, Hib. a moist fenny Place.

Clonard, Hib. a high Corner.

Clogher, Hib. a golden Stone.

Clunmacnoise, Hib. the Lurking-place of Nois King of Connaght.

Cashel, Hib. a Rock, or a Place where the Quit-rent was paid.

Cloin, Hib. a Corner, or Lurking-place.

Clonfert, Hib. a Corner in a Bog.

Clunslanour, Hib. Saviour's-Town or Corner
Campbel,

- Campbel, Hib. a crooked Mouth.
 O Clary, Hib. the King's Table.
 O Conry, Hib. Assistance or Help to the King.
 Creagh, Hib. hearty or Stout; also it signifies
 a Branch of a Tree given as a Sign of Victory.
 Carrick, Hib. a Rock.
 O Callaghan, Hib. a Church on a Hill, or a
 broad Church.
 Mac Carthy, Hib. the Son of Assistance in Bat-
 tle.
 Clare (the County) Hib. Table.
 Crannugh, Hib. a Place of Trees.
 Castleconnel, Hib. a Castle illuminated with
 Candles.
 Corrignacunnel, Hib. a Rock giving Candle-
 Light.
 Cullen, Hib. a Body.
 O Cunnelane, Hib. giving great Assistance.
 O Connelly, Hib. Help in Battle.
 O Cavenagh, Hib. fighting on Horseback.
 O Coghlan, Hib. given to fighting or quarrel-
 ling.
 Mac Courtin, Hib. search there.
 O Cullinane, Hib. determined for the Body.
 Mac Cormock, Hib. an odd Son.
 Croghan, Hib. a round Hill like a Stack of
 Corn.
 Carunaskeagh, Hib. a Quarter of Land having
 many Bushes.
 Curskagh, Hib. an odd Bush.
 Crusheen, Hib. a little Cross.
 Mac Caigh, or Maccy, the Son of Battle.
 Cluncleive, Hib. Basket-Town or Corner.
 Clogheen, Hib. a little stony Place, or a small
 Heap of Stones.
 Clunigeighan, Hib. a windy Corner.
 Corriganlish, Hib. a Rock without a Fort.
 Clabane,

- Classbane, Hib. a white Furrow.
Cree, a Place signifying a Heart.
Conugh, Hib. the Barony of Assistance.
Caheras, Hib. South-Town.
Carbary, Hib. an odd Goal.
Clunnine, Hib. a little Nook or Corner.
Clunfadugh, Hib. a long Corner.
Clunecaugh, Hib. Battle-Town or Corner.
Corrigatoher, Hib. a rocky or stony Way.
Carrughnaguillugh, Hib. Cock-Town or Quarter.
Mac Colly, Hib. Cocks.
O Cassody, Hib. a drinking Frolick.
Mac Can, Hib. Head or Chief.
Coolrane, Hib. a Nook of Land producing Bread.
Corrigclogher, Hib. a rocky or stony Place.
Caherdrinny, Hib. Blackthorn-Castle.
Cruepatrick, Hib. St. Patrick's Stack, or Hill like a Sugar-Loaf.
Clunfreigh, or Clunfree, Hib. Heath-Town of Corner.
Corrigine, Hib. a little Rock, or Heap of Stones.
Currughaboin, Hib. a Currugh, or Place full of Cows.
Cluncunny, Hib. Rabbet-corner, or a Corner full of Rabbits.
Cudmore, Hib. a great Share.
Carrickfergus, Hib. the Rock of King Fergus.
Corrigfuestele, Hib. Mitchel's Rock.
Corrigaroistugh, Roche's Rock.
O Cahane, Hib. warlike, or fighting.
Corckery, Hib. a fenny or marshy Place from the King.
O Crotty, Hib. a Steel, or substantial House; also it may signify Horse Shoes, or crooked.
O Couney,

O Couney, Hib. Assistance, or Help.
 Conacht, (the Province), Hib. the Snow of Conn
 the Druid; others say the Children of Conn.
 Cody, Hib. keeping Drink.
 Mac Cusheen, Hib. Footman.
 O Commane, Hib. Hurle, or Hurly.
 Court Doty, Hib. Burnt-court.
 Cor, Lat. Heart.
 O Casey, Hib. Reason, or Cause.
 O Clanchy, Hib. a sharp or new-edged Sword.
 Mac Crackane, Hib. Pot, or Skin.
 Mac Cullugh, Hib. Boar.
 Campion, Ang. Champion.

D.

Daniel, Heb. God is my Judge, or the Judgment of the strong God.
 David, Heb. beloved.
 Dennis, Gr. to finish, or make an End of.
 Dorothy, Gr. the Gift of God.
 Dorcas, Gr. a Deer, or Roe-buck.
 Dunstan, Sax. most high.
 Demetrius, Gr. belonging to.
 Dinah, Heb. Judgment.
 Deborah, Heb. a Bee.
 Douglas, Hib. a dark Green.
 Deodate, Lat. given to God.
 Demetrius, Gr. to measure exactly.
 Derry, Hib. a Grove, or Place of Oaks.
 Dublin, Hib. a black moorish Place.
 Down, Hib. a Hill.
 Downpatrick, Hib. St. Patrick's Hill.
 Drumore, Hib. the Side or Back of a great Hill.
 Mac Dermot, Hib. the Son of Forgetfulness.
 Dowlin, Hib. two Ships, or a black Ship.

Doyle,

- Doyle, Hib. a black Eye, or one to be liked.
Mac Dwire, Hib. new, or fresh Drink.
O Reigly, Hib. a warlike King, or a grey-headed King.
O Daly, Hib. two Battles.
O Duane, Hib. a Kidney.
O Danalan, Hib. full of Poetry, or a great Poet.
Mac Donnel, Heb. God is my Judge.
Mac Donugh, Hib. a dark bay Stone Horse.
Drimasnave, Hib. a nitty Back, or swimming on the Back.
Dunedurlus, Hib. a Land bearing Leeks.
Drogheda, Hib. Bridge-town.
Dunnamon, Hib. waste Land.
O Dougherty, Hib. ordering Drink for the House.
O Dunnevan, Hib. one Hill.
Dunlaven, Hib. a Hill fertile for Elms.
Drummine, Hib. a little Back or Side of a Hill.
Drumsallugh, Hib. a dirty Back or Side of a Hill.
Dunmore, Hib. a great Scope of Land.
Dunegare, Hib. a short Tract of Land, or a short Hill.
Drumolin, Hib. the Side or Back of a Hill, arising from a fenny or moorish Bottom.
Desmond, Hib. South Munster.
Drummana, Hib. the Back of Anne.
Drummannaway, the yellow Back of Anne.
Dunedrum, Hib. Back-land.
Dunecannon, Hib. bald or white Land.
Drumshanboe, Hib. the Back of an old Cow.
Dunekerin, Hib. the Land of St. Kirane.
Dunigal, Hib. so called from the Inhabitants, who were yellow Foreigners, or Danes.
Durrane, Hib. the Place of an Oak.
O Dunnine, Hib. a brown or yellow Daughter.

Dunemahon, Hib. Mahon's Land or Hill.
 O Dugan, Hib. scarcely black.
 O Duffy, Hib. a blackish or dark yellow.
 Dunegoury, Hib. Goat-land.
 Drummol, Hib. the bare Back or Side of a Hill.
 O Davine, Hib. two Wives, or an idle Person.
 Downine, Hib. a small or little Hill.
 O Dady, or rather Dathy, Hib. Nimbleness, or Agility.
 Derry Lufky, Hib. burnt Oaks.

E.

Edgar, Sax. happy Powe
 Edmund, Sax. happy Peace.
 Edward, Sax. happy Keeper.
 Elias, Heb. my Strength, or God is my Lord.
 Elizabeth, Heb. the God of an Oath, or Plentifulness.
 Ellice, or Allice, Heb. joyful.
 Ellis, Heb. the Safety of my God.
 Emanuel, Heb. God with us.
 Enoch, Heb. Dedication, or dedicated to God.
 Ephraim, Heb. fructified, or made fruitful.
 Erasmus, Gr. Desire, or Affection.
 Esaias, Heb. holy.
 Esdras, Heb. Help.
 Esther, Perf. Star.
 Everard, Ger. glorious.
 Eustace, Gr. constant, or stedfast.
 Eleanor, Gr. to attract, or draw.
 Eva, Heb. alive, or living.
 Edwin, Sax. happy War.
 Ezekiel, Heb. the Fortitude of God.
 Ezra, Heb. a Helper.

Evan,

Evan, Brit. Lat. Johannes, i. e. the Grace of God.

Eusebius, Gr. religious, or devout.

Ennis, Hib. of the same Age or Standing,

Eoghy, Hib. a good Horseman.

Enniskillen, Hib. a Shilling of the same Date.

Eugenius, Gr. nobly born.

F.

Fulk, or Fowk, Sax. a hollow Place or Furrow.

Faith, Angl. Lat. Fides.

Flora, Lat. a Flower.

Florence, Lat. flourishing.

Fortune, Lat. Fortuna.

Foelix, Lat. happy.

Ferdinando, either from.

O Ferrall, Hib. stout or manly.

O Flaherty, Hib. hospitable or liberal.

O Falvy, Hib. choleric or passionate.

O Finn, Hib. white.

O Fogerty, Hib. alarming the House.

Farnmore, Hib. a great Scope or Piece of Land.

Farnbeg, Hib. a small Piece of Land.

Ferebane, Hib. whitish Grass.

O Follan, Hib. a Mantle.

Fingale, Hib. so called from the Inhabitants, which were white Foreigners, or Norwegians.

O Fergus, Hib. true or weighty Business.

O Fielane, Hib. full of Blood, or healthy.

Farren, Hib. Land.

O Fennesy, Hib. stay above, or a Tune above.

Flanorigh, Hib. Champion from the King.

Flanighcan, Hib. Head Champion.

G.

- Gertrude, Lat. a Trifler, Droller, or Joker.
 Gilian, or Julian, Lat. the Down of Fruit.
 Giles, a Goat, or little Kid.
 Gillet, Gr. Goat, or She Kid.
 Grace, Lat. Gratia.
 Grishild, Sax. grey-eyed.
 Gabriel, Heb. the Man or Strength of God.
 Geffrey, Ger. joyful Peace.
 Georgius, or George, Gr. a Husbandman, or
 Tiller of the Earth.
 Garrett, Gerard, or Gerald, Sax. all Towardli-
 ness.
 German, Lat. one of the same Stock, or nearly
 related.
 Gervas, Gr. ancient, noble.
 Gilbert, Sax. as bright as Gold.
 Godfrey, Ger. God's Peace.
 Godwyn, Gr. victorious in God.
 Gregory, Gr. watchful.
 Griffith, Brit. strong Faith.
 Guy, Fr. a Leader, or Director.
 Mac Guire, Hib. so called because he delighted
 in Hounds.
 Mac Gragh, Hib. the Son of Love.
 O Grady, Hib. the Love or Grace of God.
 Gurtmore, Hib. a great Field.
 Grange, i. e. a Village, or solitary House in the
 Country.
 O Galliwan, Hib. a Sparrow.
 Gurt, Hib. a Field of Corn; it may also signify
 Hunger.
 Glanlary, Hib. a Valley for the King's Mare.
 Mac Gowin, Hib. the Son of a Smith.
 O Gyree, Hib. a Hare, or the King's Hound.
 Galbally,

- Galbally, Hib. English Town.
Gollough, Hib. a smoaky or misty Lough; it
may also signify the Moon.
Galway, Hib. yellow English.
Glanaolla, Hib. a Valley for Cattle.
Gurtnafagord, Hib. Priest-field.
Garygowen, Hib. the Smith's Garden.
O Giblane, Hib. prating, or talkative.
Granard, Hib. an ugly Height.
Mac Geenty, Hib. the Head or Chief of a
House.
Gurtnalassugh, Hib. a manured Field.
Gurtnaeglish, Hib. Clergy's Field.
Glanduff, Hib. a black Valley.
Goran, Hib. a Place of Goats.
O Garvane, Hib. a white Hound.
Gilleaspack, Hib. a Bishop's Boy.
Gillepatrick, Hib. Patrick's Boy.
Gurtishel, Hib. a low Field.
Gillechrist, Hib. Christ's Boy or Servant.
Glanacrouer, Hib. Woodcock Glin or Valley.
Glanmire, Hib. a great Valley.
O Glison, Hib. make haste there, or Conve-
niences and Instruments for a Poet.
Mac Gann, Hib. Scarcity or Want.
Mac Greine, Hib. the Sun.
O Gorman, Hib. a white Goat, or a light-colour
Blue,
O Grigan, Hib. without Love.
Grogan, Hib. without Hair.
Glanworth, Hib. a Valley with a new Fort or
Fortification,
Mac Gauly, Hib. a bright Day, or white Ashes.

H.

Helena, Gr. to attract or draw.
 Hanah, Heb. gracious or merciful.
 Hanibal, Heb. gracious Lord.
 Harman, Dut. the General of an Army.
 Harold, Sax. an Officer proclaiming War.
 Hector, Gr. keeping the City.
 Henry, Sax. of a rich House.
 Hercules, Gr. the Glory of Heroes.
 Hierom, Gr. sacred Name.
 Hilary, Lat. pleasant, chearful.
 Horace, Gr. worthy to be observed.
 Hugh, Dut. a Cutter.
 Hobadiah, Heb. the Work or Servant of the Lord.
 Habakuk, Heb. embracing.
 Haggai, Heb. a solemn Festival Keeper.
 O Hanley, Hib. one Battle, or one Grey.
 Hosheah, Heb. a Saviour.
 Hamos, Heb. bearing or carrying.
 O Hicky, Heb. Tributary or Tenant.

I.

Jacob, Heb. a Supplanter, or Deceiver.
 James, Heb. signifying the same.
 Jasper, a precious Stone.
 Jeremiah, Heb. the highness or exaltation of the Lord.
 Job, Heb. one grieving or suffering.
 John, Heb. the Grace of God.
 Jonas, or Jonah, Heb. a Pigeon or Dove.
 Joscelin, Lat. just.
 Jonathan, Heb. God gave, or the Gift of God.
 Joseph, Heb. he will add or increase.

Joab,

Joab, Heb. Fatherhood.
Joash, Josias, Heb. the Fire of the Lord.
Joshua, Heb. a Saviour.
Isaac, Heb. Laughter.
Jane, i. e. the Moon.
Joan, Heb. the Grace of God, or gracious.
Joyce, Sax. jocosé, pleasant, or merry.
Judith, Heb. confessing or praising.
Isaiah, Heb. the Salvation of God.
Mac-an-isky, Hib. Waterfou or Waters.
Joakim, or Johoiakim, Heb. Preparation of the Lord.
Judah, Judas, Jude, Heb. Confession.
Joel, Heb. the Lord hath cursed.
Inshequin, Hib. Quin's Island.
Ignatius, Lat. one of a forgiving Temper, or ignorant.

K.

Kenelm, Sax. Defence of his Kindred.
Kilmore, Hib. a great Church.
Kildare, Hib. the Cell of an Oak.
Kilkenny, Hib. the Church or Cell of St. Kenny.
Killaloe, Hib. a Church where a Battle was fought.
Kilfenora, Hib. a cool Church.
Kilmacduac, Hib. the Church of the Son of Duac.
Knuckanadirig, Hib. red Hill.
Knucnamease, Hib. a Hill resembling a Dish or Platter.
K'eogh, Hib. a Mist or Fog.
Mac Keon, Hib. a Mist in it.
O Kane, Hib. in the midst of Battle.
O Kelly, Hib. of or belonging to a Church.
O Kennedy, Hib. a Helmet.

Knuckholl, Hib. a Hill beyond another, or yonder Hill.

Kilglafs, Hib. a poor Church.

Kinvarro, Hib. the Head of the Sea.

Kielmore, Hib. a great Wood.

Killcass, Hib. a Church at the Foot of a Hill.

O Killane, Hib. a Whelp or Hound.

Kill, Hib. a Church.

Kallen, Hib. a full or large Church.

O Kieregon, Hib. without Help.

O Keran, Hib. having Wax.

Kilchrist, Hib. Christ's Church.

Kioldialloge, Hib. a Wood full of Thorns, or Thorn Church.

Knuckgreny, Hib. a sunny Hill.

Knucknaric, Hib. King's Hill.

Kilcolgan, Hib. Sedge-Church.

Kinnigad, Hib. hold or buy Gads.

Kioldarrough, Hib. an Oak Wood belonging to the red King, or Roger's Oak Wood.

Kieline, Hib. a little Wood.

Kilcaughlane, Hib. a Cell, near which was fought several Battles.

Kiltrustan, Hib. high Church.

Mac Killiae, Hib. the Son of a Physician.

Keating, Hib. the first Fire.

O Kienane, Hib. ordained as Chief.

Kilalla, Hib. Swan-Church.

Kilueny, Hib. a Church where a Battle was fought at Night.

Kielgoury, Hib. Goat-Wood.

Kilinfaragh, Hib. a prosperous or successful Church.

Kielshanugh, Hib. Foxwood.

Kilbenny, Hib. a blessed Church.

Kenmure, Hib. a great Head.

Kerry, Hib. the King's Assistance.

Karny, Hib. Assistance, or watching at Night.

Kinfale,

Kinsale, Hib. Head of the Sea.
Mac Kantie or Kent, the Head of a House or Family.
Kildoty, Hib. burnt Wood.
Keamerroon, Hib. Ormond's Style.
Knuckdugh, Hib. Blackhill.
Kilworth, Hib. New Church.

L.

Lambert, Sax. a fair Lamb.
Lancelot, Sp. a lame Knight.
Laurence, Lat. Laurel, i. e. Victory.
Lazarus, Heb. Lord's Help.
Leonard, Sax. a Lion-like Nature.
Leopold, Sax. Defender of the People.
Lewellen, Brit. Lion-like.
Lodwig, or Lodwick, the Defence of the People.
Luke, Heb. taken.
Lionel, Lat. young Lion.
Lewis, Fr. the Defence of the People.
Lettice, Lat. Mirth, or Joy.
Lora, Lat. Laurel.
Lucretia, Lat. acquiring Profit.
Lucy, Lat. Light.
Limerick, Hib. the Leap of Erick; or Lumneagh, Hib. the Leap of a Horse, or a Place made bare by the feeding of Horses.
Lismore, Hib. a great Inclosure.
O Lary, Hib. the King's Presence.
Loughrea, Hib. the King's Lough.
O Loughlin, Hib. a Ship on a Lough.
O Laghy, Hib. so called from the Place of his Abode, being a deep Soil, which was miry and dirty.
O Laghvy, Hib. yellow Hands.
Loughglin, Hib. a Lough in a Valley.
Leighlin,

- Leighlin, Hib. a Lough, or a River in a moorish
fenny Place.
O Lanergun, Hib. without Children.
Lisafin, Hib. a white Fort.
Letrim, Hib. Suffering.
Leimlarry, Hib. the Leap of the King's Mare.
Lisanisky, Hib. Water-fort.
Lisnalannugh, Hib. Child's Fort.
Lisbrien, Hib. fighting Fort.
Lismaigh, Hib. a good Fort.
Loughderig, Hib. a red Lough.
O Leanahan, Hib. Learning in him, or born in
a Ship.
Linch, Sax. a Bank, Wall, or Causeway, to di-
stinguish Bounds.
Leinster (the Province) Hib. a Spear.

M.

- Malachias, Heb. the Angel or Messenger of God.
Mark, Lat. feeble, or without Strength.
Marmaduke, Ger. strong or valiant.
Martin, Lat. warlike.
Mathew, Heb. Reward.
Maurice, Lat. warlike.
Moses, Heb. drawn forth, or out.
Michael, Heb. who is as God.
Miles, Lat. a Soldier.
Morgan, Brit. Seamen.
Mabel, Lat. lovely, or amiable.
Magdalen, Heb. magnified or exalted.
Margaret, Gr. Pearl.
Margery, Lat. sweet Marjoram.
Mary, Heb. exalted from their Bitterness, or a
Drop of the Sea.
Martha, Syr. a Lady.
Mercy, Ang. Lat. Misericordia.

Micah,

- Micah, Heb. who is like him.
Macnamarra, Hib. the Son of the Sea.
Mullughcreigh, Hib. Gallows-hill.
Mulloy, Hib. the Front, or Head of the Battle.
Muccleroy, Hib. a great King.
O Murphy, Hib. you are a great King.
Mac Mullen, Hib. full of Praise, or Praise worthy.
Mackintosh, Hib. the Son of Heat or Spirit.
Mallow, Hib. Honey.
Morrugh, Hib. a great or swift Racer.
Murry, Hib. a great King.
Mulloughay, Hib. at the Head of the Battle by Night.
Macmahon, Hib. good, or stout in his Place, or Post of Battle.
Mullruny, Hib. praised by the King at Night.
Murrierty, Hib. a great King in a House.
O Madden, Hib. the Morning.
Mote-a-Granoge, Hib. Hedgehog-hill.
Mullough, Hib. Top of a Hill.
Mullingare, Hib. a short Mill.
Mullynashevery, Hib. Fairy-hill.
Moreroony, Hib. great Love, or Secresy at Night.
Macantire, Hib. Wolf.
O Mara, Hib. from the Sea.
Mandevil, Fr. a large or great Village.
Maffy, i. e. solid, weighty, &c.
O More, Hib. Great.
Meath (the Province) Hib. a Neck so called because it was a Neck of Land taken from each Province.
Munster (the Province) Hib. great or large Extent.
Mullone, Hib. bald Anthony, or Praise-worthy.
N. Nathaniel,

N.

Nathaniel, Heb. God's Gift.
 Nehemiah, Heb. the Rest of the Lord.
 Nicholas, Gr. Conquest of the People.
 Noe, Heb. Rest.
 Nachum, Heb. Consolation.
 O Niel, Hib. in a Slumber like a Lion dormant,
 Nenagh, Hib. a Fair.
 Neagle, Hib. a white stone horse.
 Naas, Hib. Westerly.
 O Nary, Hib. Shame or Bashfulness.
 O Noonane, Hib. a River there.
 O Nielane, Hib. sound Sleep.
 Noel, Fr. Birth Day.

O.

Obadiah, Heb. Servant of the Lord,
 Oliver, Lat. belonging to Olives,
 Otho, Ger. a Keeper.
 Owen, Brit. noble or generous.
 Oran-more, Hib. a great Song.

P.

Posthumus, Lat. born after the Father's Death.
 Patrick, Lat. stately.
 Paul, Lat. little.
 Percival, Lat. very gracious.
 Peter, Gr. a Rock.
 Philemon, Gr. Love alone.
 Philip, Gr. warlike, or a Lover of Horses.
 Pierce, Lat. to destroy.
 Patience, Lat. Patientia.
 Peregrine,

Peregrine, Lat. Stranger, or Foreigner.
Penelope, Gr. Web, and Garment.
Philadelphia, Gr. Lover of a Brother.
Phoebe, Gr. the Light of Life.
Phillis, Gr. a Lover.
Prudence, Lat. prudentia.
Purtumny, Hib. a Bog beset with Thickets or
Bushes.
Portmore, Hib. a large Haven or Bay.
Pollugh, Hib. a Whole of a Lough.
Purtarlinton, Hib. the Bog of Arlington.
Perse, Fr. Sky-coloured.
Perkin, little Peter.

Q.

Quintin, i. e. a thick Plank.
Quinlane, Hib. a mild or gentle Physician.

R.

Rachael, Heb. a Sheep, or Lamb.
Rebecca, Heb. fat, and full.
Rosamund, Lat. a delicate Rose.
Rose, Lat. rosa.
Ralph, Gr. helpful Counsel.
Randal, Sax. pure Help.
Raphael, Heb. Physic of God.
Richard, Sax. of a strong Nature.
Robert, Ger. famous Counsel.
Roger, Dut. Quiet, or strong Counsel.
Rowland, Ger. Land Counsel.
Rapho, Hib. a military Fortification.
Ross-alithri, Hib. a green Plain, and Pil-
grimage.
Roscree, Hib. a miry Plain.
Ryon, Hib. King of the Rivers.

Mac-en-

Mac-en-Rie, Hib. the King's Son.

Roscommon, Hib. the Plain of St. Commamus.

Rathcormack, Hib. Cormack's-fort.

Rathmore. Hib. a large Fort, or Hill.

Racoole, Hib. the Back of a Height or Fort.

Rahcroghan, Hib. a Fort upon a round Height like a Stack.

O Rierdane, Hib. the King's Poet.

Rafane, Hib. the Place of a Race.

Rofs, Hib. a Plain.

O Ready, Hib. may God please, or satisfy you.

S.

Solomon, Heb. peaceful.

Sampson, Heb. there, the second Time.

Simon, Heb. hearing, or obeying.

Samuel, Heb. heard, or placed of God.

Silvester, Lat. of a Wood or Forest; also wild or homely.

Simeon, Heb. hearing.

Stephen, Gr. a Crown.

Swithin, Sax. high, or stately.

Sigismund, Sax. victorious Peace.

Sarah, Heb. Lady, or Mistress.

Sophia, Gr. Wisdom.

Susan, or Sufanna, a Flower called Lilly.

O Shaghnaghshee, Hib. having seven Stone-Horses.

O Slattery, Hib. the King's Rod.

O Shanly, Hib. an old Warrior.

O Shiane, Hib. Peace, or Tranquility.

Mac Swiny, Hib. a quiet and composed Mind.

Slievebane, Hib. a white Mountain.

O Shanaghan,

- O Shanaghan, Hib. a Genealoger.
Shielrone, Hib. the Seed of Bread.
Sligo, Hib. Shells.
O Sulevane, Hib. one Eye.
Shanbally, Hib. an old Town.
Stradbally, Hib. Street-town.
Slattugh, Hib. a Place producing Wattles, or Switches.
O Sheedy, Hib. belonging to Silk.
O Shiel, Hib. Seed, or Progeny.
Steward, Hib. next to the Master of the Family in Power, or Major Domo.
Sagort, Hib. the Juice or Substance of a Field.
Sholly, Hib. drive the Calves from the Cows.
Shanrahen, Hib. an old Race there.
Sheridane, the King's Poet.
O Scanlane, Hib. a large or great Knife.

T.

- Theobald, or Tibald, bold among the People, or soon virtuous.
Theodore, Gr. the Gift of God.
Theodosius, Gr. given to God.
Theophilus, Gr. a Friend to God.
Thomas, Heb. Twin.
Timothy, Gr. the Honour of God.
Toby, Heb. the Lord is good.
Tristram, Lat. sad.
Turstan, Lat. a standing Tower.
Tabitha, Heb. a Roebuck.
Tace, Lat. hold your Peace.
Temperance, Lat. temperantia.
Tipperary, Hib. a Well, or Spring surrounded with Oaks.
Trim, Hib. Elder-tree.
Tullagh, Hib. a Flood.

Tuamavara,

Tuamavara, Hib. the Burying-place of O. Mara.

Tuam, Hib. a Burying-place.

Tubbermurry, Hib. St. Mary's Well.

Tubberpader, Hib. St. Peter's Well.

Tubberbraccan, Hib. St. Braccan's Well, or little Trout Well.

Tierrirugh, Hib. a Country for the Kings Races.

Tierawly, Hib. a Country producing Abundance of Cattle.

Thomond, Hib. North Munster.

Tirlough, Hib. a dry Lough, that is, a Place where a Lough is in Winter, but dry in Summer.

Termon Lands were first in the Possession of Lay-Abbots and Priors, and afterwards given to Archdeacons (formerly called Herenachi) who took care of the Poor; they were inferior to the Presbyters, not having the Dignity and Jurisdiction of those we call Archdeacons now. The said Word Termon was derived from Terminus, because it was limited and distinct from all other Lands, free from all Duties, Taxes, and Impositions, from whence in process of Time it was deemed a kind of Sanctuary.

Tubberpatrick, Hib. St. Patrick's Well.

Toneregeigh, Hib. Backside to the Wind.

Tubberide, or Tubberbride, St. Bride's Well.

Tompletinny, Hib. Fire-Church, or a Church illuminated.

Tallow, Hib. Land; or it may signify a Flood.

Tully, Hib. overflowing Streams, or Floods.

U.

Valentine, Lat. valiant, mighty, or strong.

Vincent, Lat. conquering, or overcoming.

Vital,

Vital, Lat. lively.

Urban, Lat. civil, courteous, or gentle.

Urian, Dan. a Husbandman, or Tiller of the Earth.

Urfula, Lat. a young Bear, or a Bear's Whelp.

Venus, Lat. coming.

Ulster, (the Province), Hib. great Wealth.

W.

Walter, Ger. Pilgrim, or Woodman.

William, Ger. much Defence, or having a gilt Helmet.

Winefred, Sax. Winpeace.

Z.

Zephaniah, Heb. the North Wind of the Lord.

Zachary, or Zechariah, Heb. mindful of the Lord.

United States and Great Britain, on a basis which

W

Each copy of *Sequentia* (1912) must be for the book.



A N

APPENDIX,

Giving a brief Account of the original Descent of the principal Milesian Families in Ireland.

FROM Feargus, Grandson to Rughruidhe Monarch of Ireland Anno Mundi 3850, surnamed the Great, of the Posterity of Ir, and Meadhbh Daughter to Eochadh surnamed Feidhlioch, i. e. long Sight, M. H. 3940, of the Posterity of Herimon, descended O Conor Kings of Kerry, O Loughlin Kings of Burinn, and the Families O Cathil, O Conway, O Casie, O Tierny, Machanester, also the princely Families O Ferrall Kings of Upper

Connhaione, now the County of Longford, Rannalds Kings of Lower Connhaione, Mac K'eogh Irish Mac Eochadh, &c. and the noble Families Mac Seanlaoich, O Moran, O Duan, O Gilmor, Dorcy, &c.

It is to be observed, that the Chief of each noble Family in Ireland was always stiled King, the only Title in use among the Irish to distinguish the Nobility from the inferior Gentry, until the English introduced those Titles of Honour, Earl, Viscount, Baron, Knight, &c.

From Conall Cearnach, sixth Degree from Rughruidhe, M. H. descended Magennis Kings of Ibheathach, O Moor Kings of Leix, Mac Cartain, &c.

Eochadh before-mentioned was a wise, valiant Prince; he divided Ireland into five Provinces, and ordained Lords, or rather Kings, of the several ancient Families of each Province, to be always tributary and obedient to the Monarchs in all succeeding Ages.

From the said Rughruidhe descended also the Champions of the red Branch, who were esteemed, during the Space of seven hundred Years, for Bravery, undaunted Courage and Strength, the most renowned of any in the Western World.

From the Sons of Cathaoir, (M. H. A. D. 122, surnamed the Great, of the Posterity of Herimon) descended O Conor Faly, O Dempsey, O Dun, O Branain, O Riagan, Mac Colgain, Clancarbry, O Maoilchiarain, O Bearra, O Elin.

From them also sprung the princely Families, Mac-morogh-cavanugh, O Tool Kings of Leinster, O Burn sometimes Kings of Leinster but Lords of Wicklow for many Generations, O Murphy, O Dowlin, O Ryan Kings of Vi-Drona, &c. also
Cinfeallagh,

Cinfealagh, O Cormaic, O Gorman, O Moony, O Mullin.

From Cairbre, fourth Generation before Cathaoir, came O Dwir, Kings of Carbry.

From Conla, Son of Breasfalbreac, thirteen Generations before Cathaoir, descended the princely Family Fitz-Patrick, Kings of Offory for many Ages.

Eugenius Jun. Son of Oilioll-olum, who was Son to Eugenius the Great, King of Munster, his Mother was Sabina, Daughter to Con, M. H. A. D. 125, surnamed of 100 Battles, of the Posterity of Herimon. His Grandmother was Beara, the King of Spain's Daughter; he was a courageous valiant young Prince, the eldest Branch of the Milesian Race. From him descended the illustrious renowned Families, Mac Carthy, O Callaghan, O Sullivan, O Keef, O Donoghue, O Mahony, O Connell, &c.

From Dairecearb, third Generation from the said Eugenius, came O Donevan, O Coilein of Carbery, &c.

Eugenius the Great before mentioned, was the most charitable, courageous, and warlike Prince of any in his Time; he defeated Conn, Monarch of Ireland, in nine Engagements, with the Loss of his chief Commanders, and most part of his Army, and at last compelled him to divide the Kingdom with him. The South-part belonged to Eugenius, called Leath-Mogha, the North-part to Conn, called Leath-Conn.

A violent Famine raging in this Kingdom, he opened his Treasuries, and relieved all Degrees of People, who must otherwise inevitably perish.

My present Design will not permit me to relate all the Virtues and valiant Exploits of this magnanimous Hero.

From Cormuc Cas, second Son of Oilioll, that renowned King of Munster, descended the brave and princely Families O Brien, Mac-Mahon of Thomond, Mac-Namara, O Grady, &c.

Also the following Families are originally descended from the said Cas, viz. O Hicky, O Slattry, Clanchy, Macanerhiny, Mulquiny, O Dea Brody, O Quin, Hiffernan, Neaghtan, Hughes, Mac-Cochlain, Hurly, Mullowny, Lonfy, Sextan, Huainin, O Mary, O Hanrahan, &c.

The said Cormuc Cas was remarkable for his undaunted Courage, Wisdom, and Liberality; he was counted the bravest Champion of any in his Time; he regulated the Rents and Tribute of Munster, in such a manner, as neither the King could be defrauded, or Subject oppressed. He forced Hostages from the British Isles thirty several Times. He was married to Samhahir, Daughter to Fionn, General of the Irish Militia, who was Mother to Mogh Corb, from whom the valiant Dalgas are descended.

By the Will of Oilioll, the Kingdom of Munster was alternately governed by the Posterity of Eugenius Jun. and Cormuc Cas.

Cormuc Culinane, King of Munster, says in his Psalter, that when the Dalgasians had not the whole Government of Munster, they always had the North-side of it; they generally led the Van-guard of the Momonians into the Enemy's Country, and brought up the Rear at their Return.

From Kenedy, first Son of Lorcan, fourteen Generations from Cas, descended O Brien of Thomond, of Carigogonill, of Cuanagh, of Aharlagh, Hern, Magrah, O Kenedy, O Sihan, O Casy, Macineiry, O Bolan, &c.

From

From Cosgrach, second Son of Lorcan, are descended O Hogain, O Sionnachain, O Mullrony, &c.

From Cian third Son of Oclioll-olum, that had Issue, are descended the noble Families of O Carrill, King of Ely; from his Line came O Corcarran, O Rierdan, O Flanigain, O Hara, O Gad-hara, O Meachair, &c.

Before I finish giving an Account of the Posterity of Eugenius, I must beg Leave to give you a Character of O Callaghan King of Munster, A. D. 954, who succeeded Lorcan, the Father of Kenedy. He was a valiant and magnanimous Prince. With his brave and intrepid Eugenians and Dalgasians, he conquered the Danes in several pitched Battles, and at last expelled them, and Stirricus the Son of Turgesius their General out of Munster, and took his Wife and Bevina his Sister Prisoners; but being captivated with the fair Bevina during her Confinement, he was easily deluded by the faithless and perfidious Dane, with fair Promises, that he should get her as his Wife; upon which Encouragement, when the credulous, tho' innocent Prince, went with a full Intent to celebrate the Nuptials, was falsely betrayed, taken Prisoner, and his gallant Retinue, which consisted of eighty Noblemen, barbarously murdered by him. But when released by his valiant and faithful Momonian Troops, he totally defeated the Danish Army by Sea and Land, killing him, Tor and Magnus his Brothers. A few Years after he died in Cashil, with the Character of a wise, valiant, pious, and generous Prince.

From Eochadh Doimblaine, Brother to Fiac-hadh Straibhtine, M. H. A. D. 282, are descended the princely Families, Mac Donnell Earls of Antrim; Mac Mahon Kings of Oirghiall; Maguire

Kings of Fermanagh; O Kelly, Kings of Maine, &c. also the Families Shiehy, Dowel, Flin, Kerin, O Maden, Egan, O Nelan, O Hanluain, Mac Manus, Mac Adaim, &c.

From Eugenius Son of Neill of the Nine Hostages, M.H. A.D. 377, are descended the illustrious Families O Neill Kings of Tیرهon; and O Kean Kings of Derry. As also the noble Families O Daly, O Creagh, Mac Swiny, O Conallain, O Hagain, O Duan, Mullineaux, O Mullvihill, O Horan, &c.

From Conall-gulban Son of Niall, sprung the renowned Family of O Donaill Kings of Tyrconnel, and the noble Families O Doharty, O Gollagher, &c.

From the rest of the Sons of Niall, descend O Shiadhail, O Ronain, O Deignan, O Mulconry, O Murry, Mageochagain, O Mulloy, O Meleaghlin, &c.

From Dathi, of the Posterity of Herimon, M. H. A. D. 404, are descended the noble Families, O Sheaghnafe, O Heyn, O Dowd, O Kilkelly, O Cearaigh, O Comain, O Clary, O Fahy, &c.

I must answer an Objection that is frequently made by several, who think it strange and ridiculous, that every one of the Irish in late Ages, deduce their Genealogies from the Sons of Milesius, or from Lughadh the Son of Ith; and not any Man owns himself to be of the Issue of either Officer or Soldier who came over along with the Sons of Milesius from Spain; but if they consult the Antiquity Books of the Nation, they will find the Account of the total Ruin, and Extirpation of the Posterity of these Commanders and Soldiers, for their Inhumanity and cruel Barbarity towards the Descendents of the
Sons

Sons of Milesius, and what remained of the Plebeians in the Kingdom were almost totally extirpated by Tuathal, (surnamed the Fruitful, M. H. A. D. 79.) to that Degree, that the Milesians themselves were necessitated to till, plow, and sow the Ground, and perform all mechanical Operations.

The Milesians (so called from Milesius, in the Irish Language Mileadh, which signifies a Champion, he acquired this Name because he was strong, courageous, and expert in Arms, whereby his first Name Golamh was forgotten) had their Coats of Arms very early blazoned on their Shields or Banners, in the Reign of Ollamh Fodla, M. H. A. M. 3082, who ordered and enacted, at his triennial Assembly or Parliament, that each Lord or Chief Commander, should have a particular Coat of Arms assigned him, according to his Merit, that he might be better known to the Antiquaries or other Men, either by Sea or Land, when he appeared in Arms.

The Milesians, from the Conquest of Ireland until the said Monarch's Reign, had no other Arms painted on their Banners, but the dead Serpent, and the Rod of Moses, which they had from Struth, the Grandson of Gadelus, who bore them in imitation of the Israelites, and these particularly, because Gadelus when wounded by a Serpent, was cured by the wonderful Rod of Moses, on his Passage out of Egypt with the twelve Tribes of Israel.

I do not think it improper here to mention the Coats of Arms of the said Tribes.

Ruben, had a Man Dragon for his Arms.

Simeon, a Spear.

Levi, the Ark.

Judah,

Judah, a Lyon.
 Isachar, an Ass.
 Zebulon, a Ship.
 Naphthali, a Deer.
 Gad, a She Lion.
 Joseph, a Bull.
 Benjamin, a Wolf.
 Dan a Serpent.
 Asher, a Branch of a Vine.

Now before I put a Period to this Work, I must beg Leave to give you the Genealogy of the worthy Gentleman to whom I made bold to dedicate this Book, from his illustrious Ancestor O Callaghan Cashel, King of Munster, up to Adam, thro' a Series or Succession of magnanimous Momonian Kings, and heroic Gathelian and Scythian Monarchs.

The said King reigned ten Years, (he was Cotemporary with Brien Borevee's Father) during his Reign he defeated the Danes in fifteen pitched Battles, and entirely routed them out of Munster, until at last they were extirpated out of the Kingdom, by the renowned Monarch, Briannus Boroff, at the famous Battle of Clontarff.

The said O Callaghan was the Son of Buohan-nus, who was the Son of Laught-naus, the Son of Artgallius, the Son of Sneaguffius, the Son of DOUNGALLIUS, the Son of Doelguffius, the Son of Neadridius, the Son of O Callaghan, King of Munster. He reigned thirteen Years; he was born at Thurles, and had an Evet in his Hand coming out of his Mother's Womb, which he killed. The Motto of the Family then was, Meum est regnare. The Family of the O Callaghans have ever since an Evet in their Coat of Arms. He was the Son of Falvius Flaune, King of
of

of Munster 40 Years ; he was the Son of Aidus Duff, Son of Crimthanus, King of Munster 15 Years, Son of Elimius King of Munster 15 Years, Son of CEnguffius, Son of Nedfridius ; he was the first King of Munster who professed the Christian Religion, he fought thirty Battles in Defence thereof, he had twenty-four Sons, and as many Daughters, he bestowed half of them to St. Patrick, together with the Town of Cashel. The said Nedfridius was Son of Corcadus, King of Munster 20 Years, Cordacus Son of Lugadius, King of Munster 10 Years ; he was the first King that erected a Royal Seat at Cashel ; Lugadius Son of Ollildus King of Munster three Years, Ollilius Flaunbeg, Son of Fiachus Muilleahan, Fiachus Muilleahan, Son of Eugenius Magnus, King of Munster 40 Years ; he defeated Cormachus, Monarch of Ireland and his Army, who demanded Chiefry out of Munster.

Eugenius Magnus, Son of Ollildus, a valiant Prince and a great General ; Ollildus Oluive, Son of Modnuadus King of Munster 60 Years. From this Ollildus are sprung or descended the noble Families of Munster. Of his nineteen Sons three only had Issue, viz. Owen-more, Cormac-cass, and Keine ; from Owen-more the eldest Branch, are descended the O Callaghans, Mac Carthys, &c. From Cormac Cass, the O Briens, &c. And from Keine, the O Carrolls, &c. Modnuadus Son of Modnedius, he divided Ireland with Lugadius Mac Conn, whence proceeded that Division called Liagh-mon, and Leah-conn. He married the King of Spain's Daughter, and brought her to Ireland ; they landed at Beerhaven in the West of Munster, called Beer from the Name of this Queen. Modnedius Son of Derigus, Son of Derigthinus, Son of Muincuine, Son of Endeus,
Son

Son of Lothmagus, Son of Modfebius, Son of Mulva, Son of Moredachus, Son of Firaine, Son of Eochodius, Son of Duachus-Dalthedeag, Monarch of Ireland 10 Years. He began his Reign A.M. 3928. He was the Son of Caribreus Luisk, who did not enjoy the Throne. This Caribreus was the Son of Lugadius Laigne, Monarch of Ireland 15 Years. He began his Reign A. M. 3898. He was the Son of Inatmarus, Monarch of Ireland 9 Years, began his Reign A. M. 3878. He was the Son of Nia Scudamuin Monarch of Ireland 7 Years, began his Reign A. M. 3817. He was called Scudamuin from his great Riches. He was the Son of Adamarius Foltchuine, so called from his fine Hair, Son of Fearcorbus Monarch of Ireland 3693, reigned 11 Years, Son of Modcorbus Monarch of Ireland 3661, reigned 7 Years, Son of Cobthagus Quine, came not to the Throne, Son of Reactus Rigdarag, Monarch of Ireland reigned 20 Years, called Rigdarag from his red Hands, Son of Lugadius Laigde, Monarch of Ireland 3476, reigned 7 Years, called Laigde, being very active in Feats of Arms; Son of Eochodius Vorchas Monarch of Ireland 3379, reigned 10 Years, Son of Lugadius Jordan Monarch of Ireland 3351, reigned 9 Years, Son of Endear Dearreg, Monarch of Ireland 3342, reigned 11 Years, in his Reign Money first coined in Ireland, Son of Duacus Fuine, Monarch of Ireland 3336, reigned 5 Years, Son of Sedna Inarrig Monarch of Ireland 3310, reigned 20 Years, Son of Brasfigus, Monarch of Ireland 3278, reigned 9 Years, Son of Arthurus Imligh, Monarch of Ireland 3226, reigned 21 Years, Son of Elimius Olfínagh, Monarch of Ireland 3216, reigned one Year, Son of Rotheactus, Monarch of Ireland 3215, reigned one Year,
Son

Son of Roanus, Son of Falvius, Son of Cassius Cunig, Son of Aldergogius, Monarch of Ireland 3050, reigned 7 Years, Son of Manemonius, Monarch of Ireland, reigned 5 Years, in his Reign the Nobility of Ireland wore golden Chains about their Necks, Son of Cassius Clohig, Son of Ari-eus, Son of Rotheactus, Son of Rassius, Son of Glassius, Son of Nuadus Diglave, that is, fine Hands, Son of Eochodius; Feurgloss, Monarch of Ireland, reigned 20 Years, called Feurgloss from the splendor of his Arms; Son of Conma-lius, Monarch of Ireland, Son of Iberius Fiane, Son of Milesius Hispanus, Son of Bilius, Son of Broganus the first King of Spain of the Gathelian Race, he built the City of Brigantia in Portugal; Son of Brathacus, Son of Deagfabacus, Son of Archadacus, Son of Aldedius, Son of Nuadus, Son of Nenuallus, Son of Ebricus Gluis, Son of Aquemonius, Son of Iberius Glunfiane, Son of Lavefinius, Son of Agnomonius, Son of Thathius, Son of Ogamanus, Son of Beogamanus, Son of Iberius Scuit, who overthrew Reflair King of Scythia, from thence he sailed with his Fleet into the Caspian Sea; Son of Sru, who striving for superiority in Egypt, was banished to Crete where he died; Son of Eafru, who died in Egypt, Son of Gathelus, who when a Child, was stung by a Serpent, but was cured by the miraculous Rod of Moses; Son of the Scythian Prince Niulus, the youngest Son of Phenifius, he was very learned in all Languages, he travelled into Egypt, there Pharaoh had an Account of his wonderful Learning and great Endowments, a Country called Capaccyront was bestowed on him for ever by the said Pharaoh, who also gave him his Daughter Scota to his Wife, from whom the Irish are called Scoti. The said Phenifius was Son of Pharsirius, Son of Phenifius King of Scythia, and third Overseer of the
Tower

Tower of Nimrod, Son of Beagus King of Scythia, Son of Magogus King of Scythia, Son of Japhetus, Son of Noah, Son of Lamech, Son of Methuselah, Son of Enoch, Son of Jared, Son of Mahalaleel, Son of Cainan, Son of Enos, Son of Seth, Son of Adam.

From hence it appears, that the Gentleman before-mentioned is lineally descended from fourteen Momonian Kings, and above twenty Gathelian and Scythian Monarchs.

I will perclose all with giving a brief Account of my Family or Pedigree. My Father, the Reverend John K'eogh, was born at Cloonclieve, within two Miles of Limerick, where his Ancestors enjoyed a very plentiful Estate on both Sides of the Rivers Shannon and Mulkern, set now for about six thousand Pounds per Ann. They lost it by Cromwell for their Loyalty, in strenuously adhering to King Charles I. against that Usurper. He offered to transplant them to a Place called Ballymacward in the County of Galway, now set for about 1200 Pounds per Annum, but they would not accept of it, expecting to be restored to their own Patrimony when King Charles II. returned; but they lost their Aim, as a great many besides them did. My Grandfather's Name was Dennis, the Son of John, the Son of Anthony, &c. who lived in a very handsome, well-fortified Castle, the Remains of which I have seen, built on the said Cloonclieve, near the said River Mulkern, the rest of their Estate lay contiguous to it. My Ancestors enjoyed it for above 1700 Years; It is a very fertile prolific Soil, most of it set now for a Guinea an Acre. The said Dennis married Mrs. Eyres, a Clergyman's Widow, in Cromwell's Wars, whose maiden Name was Wittington, of an English Family, by whom he

he had my Father. She being a Protestant educated him in the Protestant Religion, and kept him at School in Dublin, until he was fit for the University, then entered him there, where he continued eight or nine Years, during which Time he gained great Credit and Reputation, for his strict Morality, great Abilities, and Knowledge, especially in the Mathematical Sciences. He sat twice for a Fellowship with great Applause, but did not get it, because he had not sufficient Interest in the said University; and among the learned to this very Day, his Name is mentioned with Honour; one chief Reason they had for not giving him a Fellowship, because he was so studious and bookish, that if admitted, he would neglect the Affairs of the College. In the mean Time, Dr. Hodson, Bishop of Elphin, having a Living in his Diocese of seven Parishes vacant, sent to the Provost of the College of Dublin, to send him down a qualified Person to be ordained for it, upon which, he sent him the said K'eogh, who continued in the said Livings forty-seven Years, until his Death, without endeavouring in the least to advance himself higher, being so taken up with his Studies, that he had not Leisure to look into the World, and pursue the Riches, Honours, and Profits of it, which he knew were transient and momentary; but he made it the Business of his Life to seek after Knowledge, which he was sure was permanent, and would continue with him for ever, nay even in the other World. He wrote several Books, which he intended to put in the Press, if he had lived, especially one called *Scala Metaphysica*, wherein he demonstrates mathematically, what Dependence the several Degrees of Beings have on God Almighty, from the highest Angel to the lowest Insect; this Manuscript

script lies in the Library at Cashel, conferr'd on the Diocese by that learned and worthy Prelate Dr. Bolton, late Archbishop of Cashel. He wrote also an Hebrew Lexicon, with an Allusion to every Hebrew Root, by which Means you might easier remember the Word. He was very well acquainted with most of the Oriental Languages. He wrote a Book de Orthographia; another of the Solution of mystical Problems. He wrote also a Latin Grammar; a Prosody, reducing it to five general Rules; and a Greek Grammar, wherein he comprehends the Formation of all Greek Verbs on one Side of half a Sheet of Paper.

It would be too tedious for me to mention the rest of his Work: He wrote an Analogy on the four Gospels. All I shall say is this, that there was hardly any Branch of Learning, from the Alphabet to the Oriental Languages, but he was acquainted with.

The World cannot say to him,

Scire tuum nihil est, nisi te scire,

Hoc sciet alter;

for he communicated his Learning by his Books, if they were printed.

He also had a noble School at Stroaks-town, wherein he had near two hundred Scholars, a great Number of which he fitted for the College of Dublin. I hope you will excuse me for running these Encomiums on him, for he was my Father, Foster-father, and Schoolmaster, (I never had any other Master, until I went to the College), so in Gratitude I cannot but give him his just Character and Commendation, which I experimentally knew he deserved.

I can scarcely stop on so fertile a Subject; nevertheless I shall only at present in short say,
that

that a Volume would be too little to describe his Virtues, Learning, good Qualifications, and Endowments.

It is a pity his learned Works should be buried in Silence, for want of a Friend capable and able to collect and publish them to the learned World.

My Brother's Widow was the chief Hindrance that some of them were not printed before now ; for she would not give them up to me, saying, she had the best Right to them, if any Thing could be got by them, as belonging to her Husband.

My Brother, the Reverend Mr. Michael K'eogh, sent his Manuscripts to Dr. Wynne in Dublin, in order to peruse them, before he got any of them printed ; but my Brother soon after dying, there was no further Notice taken of them ; they were deposited in Dr. King Archbishop of Dublin's Library, which afterwards was sold to Dr. Bolton, Archbishop of Cashel, and the honourable Luke Gardiner, who divided the said Manuscripts between them, as Dr. King, his Executors and Administrators, had no Right to them ; neither had the Gentlemen who bought them, therefore I think I might legally recover them.

The last Work he ever wrote, was, A Demonstration of the Trinity, in Latin Verse. I have often heard him say, that it was as plain to him, as that two and three made five : I shewed it to Sir Isaac Newton in London, who seemed to approve of it mighty well, as far as I could be made sensible of it ; it was all done mathematically. He would often call me, and endeavour to explain to me the great Mystery of the Trinity, telling me, there was not any Knowledge comparable to the Knowledge of God and the Blessed Trinity. I told him, as I was a finite Be-

ing, I could not comprehend Infinity but by his Attributes. I have the Work by me, which I would readily shew to any judicious, learned Man. His Name, as I am informed, is writ in Golden Letters over one of the Hall Doors in the University of Oxford, after this manner: 'Reverendus Dr. Johannes K'eogh, magnus Hibernicus, solvebat talem questionem tali die,' for answering a mathematical Problem (sent from Paris) which could not be resolved by these three Kingdoms.

My Mother's Name was Clopton; she was descended from an English Family by Father and Mother; her Father, the Reverend Rouse Clopton, was Fellow and Burser of Corpus-Christi-College in the University of Oxford forty Years; he afterwards was married to Mrs. Day at the Age of seventy; by whom he had my Mother, four Daughters more, and a Son; he came over here in Cromwell's Wars, and soon after was inducted into a Living of about three hundred Pounds per Annum, at Ballinaloe, within five Miles of Athlone; there he lived until he had seen all his Children provided for, and some of his Grand-children; he died when he was a hundred and twenty Years of Age.

I had a Brother, the Reverend Michael K'eogh, he died of a malignant Fever, about fourteen Years since; he was a Gentleman of great Learning, good Qualifications and Endowments; during his Life he made a bright Figure in the Church, and if he had lived until now, he would be a Credit and an Ornament to it; he was Beneficed in the Diocese of Elphin at Stroakstown in the County of Roscommon, where I drew my first Breath, being formerly Part of my Father's Livings.

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In short, he was a kind Husband, a tender Father, and a sincere Friend ; he was esteemed, beloved, and respected by all who were acquainted with him ; he was married to a very handsome agreeable young Lady, Daughter to John Dod, Esq; then high Sheriff of the County of Sligo, by whom he had Issue a Son and two Daughters.

I hope you will excuse me for running these Encomiums on him, though deservedly, when I inform you, that we were both educated together from our very Infancy at School and in the University, scarcely asunder until we commenced Batchelors of Arts.

I had several more Clergymen in my Family besides those I mentioned, viz. an Uncle, the Reverend Samuel Hodson, worth about four hundred Pounds a Year ; two Cousin-germans, the Reverend Leonard Hodson, and the Reverend Thomas Hodson ; also a Brother-in-law, the Reverend Mr. Henry Pope : I had a Sister married to Mr. Sidney Hemsworth, who was Brother to the late Reverend Thomas Hemsworth, Minister of Birr ; Dr. Car, Bishop of Killaloe, and he, were married to two Sisters.

All these Clergymen I have hitherto mentioned are dead, and I am the only surviving one in the Family. When I am dead, if my Son doth not become a Clergyman, there will not be one this Generation in the Family.

Therefore as I am lineally descended from the Tribe of Levi, it is not then to be admired, that my Son has a natural Tendency or Inclination to take upon him the Discharge of the sacred Function ; in order to qualify himself for it, he spares neither Labour or Pains, but assiduously pursues his Studies Night and Day ; God continue his Resolution, and grant that he may make a bright-

er Figure in the Church than any of his Ancestors.

When he is fit for the College, I hope my good Benefactors will assist me to support him in it, in case I should not then be in a Condition to do it.

I shall not say much of myself, being so well known to the best Gentlemen in the Kingdom, who I believe will not forget me this Generation; and I hope my Books will convey my Memory to the next.

All the Account I shall give is, that I was married to a Daughter of the Reverend Henry Jennings, second Cousin to the Dukes of Marlborough, formerly Minister of Crag in the Diocese of Cashel, worth three hundred Pounds per Annum, by whom I have only one Son living, being now about fifteen Years of Age, called Michael.

I published two Books, the first called *Botanologia Universalis Hibernica*, concerning the medicinal Virtues of Vegetables, and their Names in English, Irish, and Latin. To which is added, A Treatise of the Calybeat Waters, and the prophylactic or preservative Part of Medicine.

The second Book, called *Zoologia medicinalis Hibernica*, or the medicinal Virtues of Animals, and their Names in English, Irish, and Latin; to which is added, the diagnostic and prognostic Parts of Medicine; the former shewing you, how by the Symptoms you may know a Distemper; the latter, whether that Distemper will end in Life or Death.

This, I believe, is the last Book I shall ever trouble the World with.

N. B. Before the Birth of Christ there were twelve Gaelic Monarchs of my Name, that swayed the Scepter at the Hill of Tarah, and two since.